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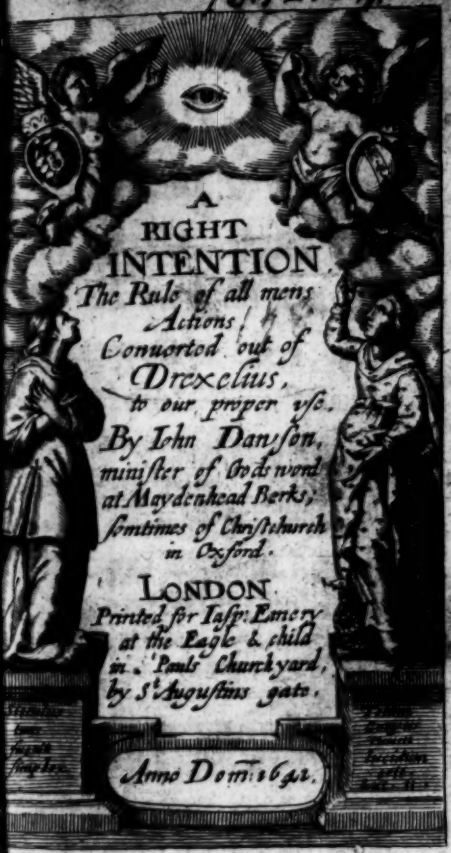

A RIGHT INTENTION

The Rule of all mens Actions

Conuorted out of Drexelius,

to our proper vse.

By Iohn Danson, minister of Gods word at Maydenhead Berks, sometimes of Christchurch in Oxford.

LONDON

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TO

Our most gracious and Dread Soveraign King CHARLES, His Royall Consort Queene MARY, The most Illustrious Prince CHARLES, And the rest of the Royall Issue,

Be all gracious and glorious perfections both of this life and that which is to come,

And let all that are of a RIGHT INTENTION *say*, Amen.

THe Ornament of the Head in old time (if wee give

credit to *Suidas*) was a Tyar. This onely Kings among the *Perſians* did weare upright, but Captaines bending downeward. *Demaratus* a Captaine of the *Lacedemonians*, but then an Exile, wiſely counſelled the moſt potent King *Xerxes*, what courſe was beſt to bee taken for the ſucceſſe of his War. *Xerxes* now being taught diſcretion not by one diſcomfiture onely, thanked *Demaratus*, that he alone had told him the truth, and gave him leave to aske what hee would. Hee requeſted, that hee might bee triumphantly carried

A round Cap or Coronet worne by Kings and Princes in *Perſia*.

carried in a Chariot into *Sardis* the chiefe City of *Asia*, *wearing an upright Tyar upon his Head.* That was lawfull for Kings onely. (*Senec. l. 6. De benef. c. 31.*) A *Right Intention*, moſt Gracious and Mighty Princes, not onely ſheweth Kings, but alſo maketh them to weare an upright Crowne, nor is but an Ornament of the Head, but the Head it ſelfe of all humane actions. Without this Tyar, or upright Diadam, no man ſhall ever enter into that bleſſed Kingdome in Heaven.

And although a Right Intention may bee not unfitly likened to this peculiar weare of Kings, an upright Diadem, nevertheleſſe our Saviour compared it farre better to an *Eye*, and that *A ſingle one*. This eye is like a Rule wherewith every ſtraight thing uſeth to bee tryed. A thouſand errours there bee, wherewith wee are involved; if wee deflect our eyes but for a moment from this eye, or this line and rule. On this truely depend all things, by this all things are to be examined. For that cauſe

cauſe very neceſſary every way is a moſt exact underſtanding of a Right Intention, as of our end in all things that we doe. And *Plato* Iudged *all Science unprofitable, without knowledge of the beſt end.* (*Plato* in *Theat.*) And although a great many doe apprehend that all things are to bee directed to God, yet it falleth out with them, as it doth with ſome, which perceive not that they know what they know, even as wee ſeeke for that many times which wee hold in our hands: So for the moſt part wee

are not ignorant ſo much what a Right Intention is, as negligent to exerciſe the ſame. This was the cauſe which not onely excited, but alſo conſtrained in a manner as the firſt Author to endite, ſo me to relate the ſame anſwerable, if I could, to our Tongue and mind, that the uſe of a moſt neceſſary thing might not onely bee perfectly knowne, but alſo exactly and daily put in practiſe. That man muſt needs offend in moſt things, yea even in all, which either knoweth not what a Good, what an

an Evill Intention is, or neglecteth to apply that to all his Actions, in all of them to abandon this. So great a matter it is, not onely to doe what is fit, as to aime at the right marke. The eyes of all men muſt of neceſſity bee lifted up to that *All-ſeeing Eye.* He ſeeth nothing, or at leaſt ſeeth with offence, whoſoever obſerveth not that eye continually. Never ſhall hee be reckoned among thoſe Kings in Heaven, which weareth this Tyar either bended forwards or backward: A wrong intention is

the utter bane of whatſoever falleth out. Nor can that bee ever tearmed good, which is done with an evill intention. Intention is the even Rule of all actions whatſoever.

And this Rule, this ſingle Eye, I here preſent with all humility to Your moſt Gracious eyes, as thoſe that are intent upon their higheſt welfare: Would to God this preſent endeavour might any way prove the fit object of a looke ſent downe from them, and bee conſtrued worthier in the

the purpoſe and matter it treates of, then the outward forme can make it. But that which bluſheth at its owne naked limbes in another Language then it was firſt ſet forth in, takes new courage from the Front, it is revived, and put in hope by the Title which it carrieth, *A Right Intention.* For this onely hath skill to commend even the pooreſt gifts.

It is obſerved in old Hiſtories, that *Sinætas* a poore Country man brought water out of

the River *Cyrus* to King *Artaxerxes* in the hollow of his Fiſts. This Preſent was received into a Golden Bottell, and reckoned for a mighty treaſure. (*Ælian. l.* 1. *Var. Hiſt. c.* 32.) Nothing elſe made ſo ſlender a gift acceptable, but ſo *Good an Intention. Conon* an Husbandman preſented a faire Rape to *Lewis* the eleventh King of *France*, this was likewiſe a moſt acceptable Gift, and required with gold. (*Io. a Coch. l.* 2. *Aphor. c.* 17.) But who ſet this high price upon

upon a Rape? *Good Intention.* For indeed neither Silver, nor Gold, nor any of thoſe things which are accounted for mighty matters is a kindneſſe, but the Will it ſelfe of the diſpoſer. And this is it which hath encouraged a meane perſon to expreſſe his will and good deſire in ſuch a ſmall peece of ſervice. For it is not ſo much to bee valued what is given, as with what mind: becauſe a mans reſpect conſiſteth not in that which is done or given, but in the very

mind

mind of the Giver or Doer, that is, in *His Good Intention.* Even as alſo the honour of the Gods (ſaith the *Romane* Wiſe man) is not in Sacrifices, although they bee rich and garniſhed with gold, but in the pious and right meaning of the Offerers. (*Seneca. l.* 1. *De benef. c.* 6.) With the very ſame this Rule new limned, this ſingle Eye is here offered and devoted to your moſt Gracious eyes. Grant that it may enjoy their favourable aſpect, which then ſhall not feare the night of

any

any misconceiving eyes, when it shall be refreshed with the Day-light of such a Sacred Countenance.

Vivat, Rex, Conjux, Princeps
ac Regia Proles,
In Spem, Rem, Columen, Fidei,
Regnique, Suique.

So wisheth the humble Subject of a *Right Intention*

JOHN DAVVSON.

I Hope Reader, thou wilt not conteſt with mee about tearmes. Here often times wee bid Vala adiew, or any whoſoever is greedy of delicate Language. It is our purpoſe to diſcourſe religiouſly, what matter, if leſſe curiouſly? We treat of A Right Intention, this let another terme the end, or ſcope, let him call it the meaning, or mark. Give he the thing what name or title ſoever he pleaſe, wee regard the matter, for indeed we deſire not here to learne to ſpeak, but to know what we ſay. Neither are we ignorant, that it is a fault,

not

not onely not to be understood, but also to be understood hardly. So we disdain not to speak lesse eloquently, so that wee may speake plainly. And would to God Augustus Cæsars *Age might return, when as yet mens words were not dangerous unto them.* Sen. l. 3. De benef. c. 27.

Our Discourse comprehendeth the summe of things, the Rule and principall poynt of all humane actions, A Right Intention. *This tearm, though of an obscured derivation, we rehearse unto thee a thousand times, that, as Christ giveth us notice, importu-* Luk. 11. 8.

nity

nity may at leaſt perſwade, what reaſon cannot.

A Right Intention may not bee unfitly called the head and Captaine, the Caſtle and Tower, and the Metropolis of all vertues, as that which defendeth them all with her mighty ſtrength. But foraſmuch as ſhe is not without her open enemies, therefore we bend our forces worthily againſt two mighty miſchiefes of mankind, Vaine Glory, *&* Raſh Iudgment, *the moſt deadly enemies of a good intention. Theſe forces Reader, whoſoever thou art that meeteſt with this booke, labour to enjoy as fully*

fully, as they are freely set forth for thy good. And that thou maist be certified, the knowledge of a Right Intention, *is an Art, which in a brief compendium teacheth,* never to offend. *All other Arts make for the getting of bread, but this for the gaining of heaven. Not to know this Art, is to loose heaven. Wherefore, good Reader, be carefull of thine own profit, and learn to buy heaven without expences. So much the better will be every one of thy actions, by how much the sounder is thine intention. This I would have thee to bee acquainted with,* & farewel.

A briefe *Index* upon the Rule of a Right Intention.

The First Booke.

CHAP. I. *What a Right Intention is.*

Chap II *What the most Right Intention is.*

Chap. III. *How necessary a Right Intention is.*

Chap. IV. *That nothing which men doe, is pleasing unto God, without a Right Intention where briefly concerning* Vaine Glory.

Chap. V. *Wherein a Right Intention chiefly consisteth. where somewhat is spoken of actuall and vertuall Intention.*

Chap. VI. *Whether a Right, that is*

is to say a Good Intention, can make an evill worke good.
Chap. VII. *What are the degrees of a pure and* Right Intention.
Chap. VIII *What an evill intention is.*
Chap. IX. *How the making of a deed knowne, bewrayeth an ill intention.*
Chap. X. *How diverse and manifold an ill intention is.*
Chap. XI. *That great* Herod *the* Ascalonite *was a notable example of an ill intention.*
Chap. XII. *What we call an indifferent, what No Intention.*

The

The Second Booke.

Chapter I. *That a Right Intention is that Good VVill, which was commended by the Angels.*

Chap. II. *That God onely is the full reward, of that which is done with a Right Intention.*

Chap. III. *How much a Right Intention is opposed by the Divill.*

Chap. IV. *That the greatest enemy which the Divell stirreth up against a Right Intention, is* Vaine Glory.

Chap. V. *Lastly what Vaine Glory is, and how shamefully it murdereth a Right Intention, unlesse it bee prevented*

Chap VI. *Certaine questions concerning a Right Intention*

Chap. VII. *VVhat Observations follow upon those things which have*

haue bin ſpoken concerning a right intention VVhere more at large of Raſh iudgement.

Chap. VIII. *VVhat the practiſe of a Right Intention is.*

Chap. IX. *VVhat the ſignes of a Right intention are.*

Chap. X. *Certaine Concluſions vpon a Right Intention.*

Chap. XI. *An Exhortation to the Clergy, to Courtiers, to all ſorts of men, to exerciſe a Right Intention.*

Chap. XII. *The Concluſion of thoſe things which haue beene ſpoken of a Right intention.*

The

The ARGVMENT Or, The Survey of both Bookes.

Booke 1.

GIveth *us to understand, what* A Good, Evill, Indifferent, None Intention *is.*

Booke 2.

DEclareth *who are both the Fautors, and also the foes of a* Good Intention, *especially Vaine Glory and Rash Iudgement; the Signes, practise, and Rewards thereof.*

THE

A Briefe Expoſition of the Picture following.

THere met Ivo a Religious man as he travelled, a woman carrying fire and water, w that as ſhe ſaid, to burn up Paradiſe, with t to extinguiſh the flames of Hell, that hereaf men might ſerve God neither for feare of puni ment, nor hope of reward, but for love of G himſelfe. For God is to be ſerved for his ow ſake. We unfold the ſtory here in the eleven Chapter of the firſt Booke. This is the right Intention, to avoyd Vice not becauſe thou wo avoid Hell, to tread vertues path, not beca thou maiſt attaine Heaven, but obey God for owne ſake in all things. And although vertue a reward for it ſelfe: a reward nevertheles cannot but follow the mind that hath ſo Ri an Intention. No man ſerveth God for nought.

Wee must serue God for Gods sake.

THE FIRST BOOKE

Explaines the Good, and Evill, Indifferent, or bad Intentions.

CHAP. I.

What a Right Intention is.

DArius the King of *Persia*, most famous for his owne Destruction, and the *Macedonian Alexanders* fortune, had a Sword, whose scabbard was of precious stone, which he wore effeminately girt about him in a golden Belt. (*Curtius lib. 3. post initium*) A gallant sword, had it light into a Hung.

manly hand. Moſt famous in th
Writings of many is the Sword
George Caſtriot, whom they ca
led *Scanderbeg*, who as repo
went, could cut a man in twain
with one croſſe blow. Remarkabl
out of the Sacred Volumes are th
Swords of *Goliah* and *Saul*. Ma
other Swords of valiant men a
Set forth. remembred by learned Author
ſometimes reverenced with ſupe
ſtitious zeale. But indeed the ſwo
of no Commander was ever
ſuch laſting fame, as the rod of th
Hebrew Moſes: that Rod th
worker of ſo many miracles,
many ſtupendious prodigies. Go
demanded of *Moſes* what he hel
in his hand? he anſwered, a Rod
to whom God, caſt it from the
(ſaith he) upon the ground: he
caſt it from him, and it was turne
into a Serpent. The Lord Com
manded againe, hee ſhould ſtretc
forth his hand and take the Ser
pent by the tayle; hee put forth hi
hand and caught it, and it was tur
ned into a Rod. *Exod.* 4. 2, 3, 4
Here God fairely hath laid before
oureyes, that good and evill actions
proceed

roceede from us in ſuch manner, hat if we looke upon the earth, nd earthly things when wee doe hem, they become Serpents; eedes of wickednesse ſtained with oyſon: but if we lift up our mind o Heaven, they are *Moſes* Rod, vorkes aſpiring to an eternall re-vard. So much reſpect is to bee ad, how this Moſaicall *Scipio* is ealt with, whether held in the and, or caſt upon the ground. This *Scipio*, this Rod of *Moſes*, levoured all the rods of the Magi-ians; this turned rivers into bloud; his melted the rocke into a foun-taine, and out of the veines of hard Flint drew a ſudden Torrent: his divided the waves of the Sea into ſafeſt walls. *Moſes* could ſay, by the helpe of this Staffe, I pene-trate both rockes and ſeas; all things are pervious unto mee. In this Staffe of *Moſes* ſacred Inter-preters doe ſay, a Right Intention in all humane Actions is diſciphe-red, to which all things are pene-trable. But here, this is the firſt queſtion of all, what is a Right Intention?

Christ our Lord teacheth a Right Intention, t[h]e single eye. Why an eye? why single? God Divines call *Substantiam simplicissimam*, A most simple substance, wherein is no composition or mixture; nothing taken or borrowed from any other, for there is nothing in God, which is not God. So it is called a simple Intention, and eye, wherewith nothing impure, no selfe-love, no foolish feare, no vaine hope is intermixed, but that which is pure; not troubled with any such kind of filth, directed to God onely, contented with him alone: Therefore a Right Intention is, which when it worketh, maketh God the end of her worke; or that which reduceth all things to the honour and glory of God. Saint *Ambrose* explaines this in the policy of the Eagle: She about to try her implumed birds, and to sever the unkindly from the kindly, holds them aloft within her talons, and opposeth them to the Sun-beames; they which receive the Sun with open and undaunted eyes are acknowledged for her brood, they

Bastard from the right breed

are

re carried backe to the neſt, ſuck-
ed and well fed; even as if the
Mother ſhould ſay, theſe are my
Children, an Eagles race, worthy
o be nouriſhed. The reſt which
ardly admit the Sun but with
e nbling and twin-kling eyes, ſhe
hrowes headlong from her Neſt
s degenerate, and diſherits with a
niſerable fall as none of her ſtock:
ven ſo they which can throughly
ooke upon God with a continuall
eſpect, inſomuch that they direct
ll their deeds ſincerely and who-
y to his honour, follow onely his
eavenly will in all things; are
moſt truely the Children of God,
heſe have a ſingle eye.

2. (a) There was a certain pious old man who as often as he went about any matter, ſtood ſtill awhile like to one in a muſe: being demanded why he did ſo, our workes hee replyed are nothing of themſelves, but like a miſhapen poſt, unleſſe they bee covered and laid over with a right end, and ſincere intention. And even as they which ſhout one againſt another at the Buts, let not their Arrowes fly be-

Vitæ patrum.

fore they have taken their aime at the marke: ſo alſo I, whatſoever I am in hand with, direct my purpoſe to God our laſt end and ſcope: and this is it which I doe, whilſt I ſtand ſtill, for this God requires of us. Saint *Bernard* rightly thinketh, all our obedience, and patience to bee unſavory to God, unleſſe hee bee the cauſe of all things which we doe or ſuffer. And even as they which for a wager ſhoote with Guns at ſome round boord, and be leſſe wide of the center, for the moſt part ſhut their left eye, uſing onely the right, whereby their ſight may be the quicker, and more ſurely carried to the midſt of the marke. Iuſt ſo muſt wee alſo ſhut the left eye of ſo many worldly reſpects, ſo many baſe obſervations, ſo many vaine Sciences, ſo that onely our right eye is to be ſet open at large, to looke upon God by a ſincere Intention. This eye of baſe reſpects is that which our Saviour counſells us to plucke out, and caſt from us, that it hinder us not from the true light. *Mat.* 8. 29.

Couſtmes

Iohn 4.

Our Saviour ſate by the Well weary

weary of the way, and exhauſt with hunger and thirſt, and when he had ended his diſcourſe with the *Samaritane* woman, his Diſciples ſetting before him ſuch things as they had bought, Maſter, ſay they, eate. To whom the Lord, I, ſaith he, have meate to eate which yee know not of. Nor yet doe his Diſciples give over to enquire among themſelves, and hath any body ſay they, brought him ought to eate? At length plainely Chriſt, My meate (ſaith hee) is to doe the Will of him that ſent mee, that I may performe his worke. This in like manner is the meate of all men deſiring to ſerve God, that they performe his worke. And if we call the matter to a right account, wee all eate of the ſame diſh, maſter and ſervant, rich and poore, learned and unlearned; there is one meat of all, one onely will of God, one onely honour; and as well is the firſt and higheſt to be contented with his chance, as the laſt and loweſt, when as if action of all men ought to bee one, to aime at the one and onely

glory of GOD in all things.

Orat 16. de ebriet. & inglwie.

3. The manner of living faith *Basil*, in a Christian man, hath alwayes a true end set before it, the glory of God: And it is the precept of holy *Paul*, serving not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart. And that he might imprint this deeper in the minde, *with good will, doing service as to the Lord, and not unto men. Ephes. 6. 6, 9.* God is to be loved in taking paines, and in loving God we must take paines for God. This will appeare by example: A matron of an honest life, when she receives her Husband returned from his journey, safe and sound, who whether he were living or no shee knew not; from whom for a long time she received no Letters, so soone as shee sees him present, sheweth wonderfull tokens of joy: here she reputes it not below her estate to doe the part of a Servant, to pull off his Bootes, cleane his feet; she knowes this to bee the duty of maids or servants, yet she taking this service

worke

worke upon her before-hand, will have her love and joy ſo teſtified: that ſervice ſeemes not vile to her, which love makes ſo ſweet: ſhe accounts it an honour, to bee ſo humbled by her ſelfe. In like manner, if we whatſoever we be, attend onely our own charge, buſineſſe, office, fortune, eaſily will wearineſſe creepe upon us, and the very lighteſt labour will be a burden; grieuouſly ſhall wee complaine, as often as we cannot take our eaſe at pleaſure: But if we ſhall turne our eyes the other way, and looke upon God, doing ſervice as to the Lord, and not unto men, we ſhall account no labour neither too baſe nor too heavy; eaſe wil be trouble. Tradeſmen when they know they worke for their Maſters themſelves, doe that with a farre greater diligence. A Taylor receives a Doublet to bee mended: here the firſt queſtion is, for whom? if for his Maſter ſuch a one, preſently other things laid by for a time, the maſter of the ſhop himſelfe takes that worke to him, which otherwiſe he would have given in charge

Eſtate.

to his boy. Therefore let us not attend our selves, but the Lord, doing service as to the Lord, and not unto men.

Our Intention shall bee pure, saith *Bernard* in Sentence: If in every of our actions, wee seeke either the honour of God, or the profit of our neighbour, or a good conscience. Very excellently *Seneca, Epist. 48. initio. Nor any man* saith he, *can live happily, which onely regardeth himselfe, which converteth all things to his owne profits,* advantages. *alteri vivas oportet, si vis tibi vivere, thou must needs live to another if thou wilt live to thy selfe*: every vice doth so leade away a man from God, that he may live to himselfe, wake to his owne commodity, and be fast asleepe to other mens: where therefore the Intention doth gape after Gold and Silver, there is no welcomer guest then mony: where the Intention savours of flesh, there pleasure is numbred amongst the most intimate friends: but where the intention aspires high after honours and dignities, there with carefull diligence

gence are feathers gathered, which may advance to high matters, nor does any bring a more acceptable gift, then he which giveth wings fit for an ambitious flight. Behold, how the eyes of such men are carried away from God after most vaine things; thus they live to themselves: but hee cannot live to God, which will live to himselfe. Therefore the eye constantly reflected upon God, this at length is simple, the Intention waiting every where upon God, nor looking upon any thing, unlesse withall it looke upon God; this is finally both a Right and sincere Intention. By this wee live to God, even as it delighted that sweete Singer of *Israel* to say, *My soule shall live unto him. Psalm.* 21. 30. *Secund. Hier.* Hereby winning from himselfe that excellent saying, *I have set no wicked thing before me*: or as we read, *I will take no wicked thing in hand.*

present

Psal. 101. 4

CHAP. II.

What a moſt Right Intention is.

WEe direct for the moſt part our Intention after a three-fold manner unto God. Firſt, ſome man ſerveth God, and keepes himſelfe from the greater ſort of offences, for feare of puniſhment; hee dreads Hell fire, eternall torments: ſuch a one not long after dareth ſomething, worthy of not onely the Priſon, or the turne-off, but of Hell: hee adventures I ſay ſomething, and puts the matter to the hazard; for thinkes he, I am not yet ſo near to the pit of Hell, but I may with courage enough attempt this or that; the debt which perhaps I ſhall bind my ſelfe in, I may loſe by a penitent Confeſſion; the guilt which by chance I ſhall draw upon me, I may wipe off againe: let us goe on therefore, we ſhall

Adventureth.

ſhall have time enough to returne to our duty. Ah, this is not a ſingle eye, not if it be, is it long ſuch; for it lookes not upon God onely. If the Divell and Hell were a fable, that man would build a Heaven for himſelfe out of Heaven, and would beleeve himſelfe bleſſed, if he might live at his pleaſure; and wholly given to his belly like a Beaſt. This is their Intention for the moſt part whom *Paul* calleth naturall men, which perceive not the things that are of the Spirit. 1 *Cor.* 2. 14.

Another way, the Intention is directed to God. Some man ſerveth God, becauſe hee deſires to live among the bleſſed; Heaven is ſweet to him: an eternall reward, a reward over and above great. He enclines his heart to doe righteouſneſſe for retribution ſake. This Intention is much better then the firſt, yet not the beſt: I ſay it is better, for he which coveteth the joyes of Heaven, is more regardfull then he which onely feareth the torments of Hell, neither feareth them alwaies, but ſometimes forgetfull

Cautious.

forgetfull of his dread, runs into that which is forbidden.

The third way, he directeth his Intention most rightly to God, who concludes thus in his minde, I serue God, and therefore doe I serve him, because this Master is most worthy to bee served of all men; and because he prevents me with exceeding and innumerable benefits: I owe all things to him, I desire to please him, and for him I doe all things that I doe: I am not any waysolicitous of wages or reward: God I serve, and will serve whilst I live, wheresoever my recompence be.

This is the most Right Intention of all, to doe allthings not with a respect of ones selfe, but of God; not of gaine, but onely honesty: Of this Intention the *Hebrew* King *David* making his boast: *An Offering of a free heart* (saith hee) *will I give thee, and praise thy Name* (O Lord) *because it is so comfortable. Psal.* 54. 6. Here most eloquently Saint *August. Why of a free heart,* (saith hee) *because I freely love that which I praise; I praise*

praise God, and rejoyce in his praise, whose praise I am not ashamed of. Let it be free, both what is loved, and what is praised, what is free? himselfe for himselfe, not for anything else. What reward shalt thou receive of God, O thou covetous man? He preserveth not the earth, but himselfe for thee, who made Heaven and Earth. Voluntarily will I offer unto thee: doe it not then of necessity, for if thou praisest God for any other thing, thou praisest him of necessity: if thou hadst that present which thou lovest, thou wouldst not praise God. Marke what I say; thou praisest God, namely, that hee might give thee a great deale of money: if thou couldst have much money else-where, and not from God, wouldst thou praise God at all? If therefore thou praisest God for money, thou offerest not freely to God, but offerest of necessity; because thou lovest I know not what beside him. Contemne all things, and attend him, love him of thy owne accord; because thou findest no better thing which he

he can give, then himselfe. And I will confesse unto thy Name (O Lord) because it is so good, for nothing else, but because it is good. What does hee say? I will confesse unto thy name, (O Lord) because thou givest mee fruitfull lands, because thou giveſt me gold and silver, because thou giveſt me great riches, and excelling dignity: not, but why? because it is good. I find nothing better then thy Name, therefore will I praise thy Name O Lord, because it is good. *August. Tom. 8. in Psal. 54.*

1) Behold to serve God, for Gods sake, this at length is to serve God truely, for so God both loveth us, & serves us himselfe, even as hee promiseth by *Osea*. *I will love them freely*, saith he, that is, *meerely of mine owne accord*. The same he justly requireth of us, for indeed he will not have us to serve him so, as a dogge serves his master for a bit or a bone, for if wee serve God for heaven, wee make shew enough, that heaven is dearer unto us then God. Most fitly to this purpose *Seneca, lib. 4. de benef.*

Osea. 14. 15.

ef. c. 1. There are found some (saith hee) *which use honesty for advantage, and whom vertue alone leaseth not; which carrieth no great shew, if so be she hath any thing common, whereas vertue is neither invited by gaine, nor affrighted by losse, nor corrupteth any man that sort by hope or promise, treading profit under feet we must goe after her, whithersoever shee calleth, whithersoever shee sends us, without any respect of our private gaine: yea sometimes must wee goe on not sparing our owne blood; nor is her command ever to be slighted. What shall I obtaine, sayest thou, if I shall doe this, which I doe frankly, & freely, nothing over is promised thee, if any booty shall come in the way, thou shalt reckon it among thy vailes; the price of honesty is in itselfe. Lodovicus Blasius* comes for a convenient witnesse to this purpose, who making good this very thing: *The Lord* saith he, *upon a time inspired a certaine Virgin with these words: I would have my Elect so perswaded in themselves, that their good workes and exercises doe throughly please me,*

Expences. Tender me service. *me, when they serve mee at their owne charge, but they *serve me at their owne charge, which although they tast not any other sweetnesse of their Devotion, yet performe their prayers, and other pious exercises as dutifully as may be: being confident of my goodnesse, that I will take these things willingly and well at their hands.*

Wee approve therefore of this Intention, as the best and purest, whereby a man does any thing, because it so pleaseth God, because God will, because God for his immense goodnesse is most worthy that it bee done to his honour: Wherefore let every man determine thus with himselfe. I serve God for Gods sake, who is so great, that if there were neither Heaven nor Hell, is yet onely most worthy; to whom all Angels, to whom mankind, to whom whatsoever is created should performe most exact service. Moreover it is easie to apprehend, whether a man conceive thus in his mind, for it falls out many times, that we rashly despise one another, and say in

contempt:

contempt: What great matter hath this writing, this saying? what rare thing is in this counsell, this action, this worke? let it bee enjoyned others, any man might doe it: with these cavills a man of a Right Intention is nothing at all troubled; but with a generous spirit: O good Sir, little am I moved that this displeases you, I did not this that you should praise it; let it not please you, and a thousand more, I take no care for that, so it displease not GOD onely. It is the greatest praise and reward to me, to have done well. Let God approve it, though all the world say nay, truely I weigh it not a rush; I have already learnt to contemne, and to be contemned. Let men know me to bee such a one, whom they may offend without danger. I know what Master to call upon after my labour; I know how to rejoyce within. These things the leavell of a Right Intention teacheth. Scorne. Rule.

But if any man, because his things are not highly esteemed by others, thinkes it a great punish-

ment,

ment, is troubled, vexed, grieved, and falls in his mind, saying: therefore hereafter all my care shall be, that these Wits may not have what to condemne: it shall be more delightfull to me to be at ease, then to under goe these perverse judgements. Loe, silly soule, here thou art taken in a burning fault, for if thou hadst a Right Intention to God, thou wouldest put amongst thy smallest accounts, not to have thy selfe and thy doings commended by others, and to be beaten by sinister judgements and speeches: these things never move a man of a Right Intention one foot: hee lightly esteemes to be lightly esteemed: hee hath an eye to God, to whom alone hee desireth to approve himselfe, and his doings.

Pleasure.

Alas, how miserable were wee, (and truely are) which turne the judgements of other men to our owne torments, beleeve it the greatest hurt to displease others, esteeme praises flowing from the common assent to bee the chiefest good; not to take paines is ever pleasing unto us, unlesse when

others

others begin to commend us, or at least to cast a favourable aspect upon our doings. Or are we ignorant, that humane eyes are seldome and hardly satisfied, which onely respect the deed they see, but passe by the mind in a trance? To serve God is both pleasant and easie; for God, as *Gregory* speakes, weighs the heart, and not the matter, *Nec cogitat quantum, sed ex quanto quis operetur*, nor regards how much, but out of how much a man worketh.

III. The root of a Tree either makes the fruit sweet, or marres it with bitternesse; for as the sap of the root is sweet or bitter, so also the fruit. If the root bee holy, so are the branches. *Rom.* 11. 16. and as the water of a streame is of the same taste with the fountaine; so likewise the actions of men are of the same goodnesse, or ill quality with the intention, which is both the root and fountaine thereof. Excellently, and briefely withall Saint *Augustine*, Attend not greatly, saith he, what a man doth, but what he lookes upon when hee

doth

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doth it. *Auguſt.* in *Pſal.* 31. Some man hath given a great piece of mony, but a rich man, but not like to feele the want of it; another hath given, but a poore man, but ready to make away a part of his Patrimony. The ſumme is all one, not all one the good deed; the Intention varies it, *Seneca* like one of the ſoundeſt Chriſtians, delivering moſt excellent inſtructions concerning this matter: Becauſe indeed ſaith he, the praiſe is not in the fact, but in the manner how it is done; this hee confirmeth by examples: theſame thing if it be beſtowed on ſuperfluity is baſe, if on comlineſie, is without reprehenſion. Some man abides by his ſicke friend, wee approve it; but if he doe this for an Inheritance, he is a Raven, he waites for the carcaſe: the ſame things are both baſe and honeſt: it killeth, wherefore or how they are done. Therefore ought there to be a faſt perſuaſion, (wee call it an Intention) belonging to the whole life: ſuch as this perſuaſion ſhall bee, ſuch ſhall be our doings; ſuch our thoughts:

and

and such as these shall be, such will be our life. *Marcus Brutus* giveth many instructions both to his Parents, and Children, and Kindred: No man will doe these things, without a reference to somewhat. Wee must propose the chiefest good for our end, whereto we must endeavour; to which every one of our deedes and sayings may have respect (No Christian could expresse this more Christianly:) wee must direct our course like Saylers by some Starre. *Vita sine proposito vaga est*, a life at randome is no life (a) what could be spoken more religiously?

(a) No fast purpose, no fast life.

Publius Mimus hath spoken indeed succinctly, but excellently withall: That man is to be termed evill, which is good for his owne sake. Therefore not onely is it lawfull for me to be evill for my selfe, but neither also to bee good for my selfe: all things for God. Let every thing that we doe or say have respect (as *Seneca* speakes) to the end of the chiefest good.

Wisedome guided the righteous in right paths, and shewed him the

the Kingdome of God. *Wis.* 10. 10. But in what kind is that true? was not *Paul*, when hee was the Preacher of the world a just man? yet by what tedious circuits, by how many turnings, and windings, by what *crooked pathes was hee led to the Kingdome of Heaven?*

Senec. *Longiss. sed aurea* Epist 95. *circa. med.*

First of all a *Iew*, was a Disciple of the *Pharisees*, most zealous of the Sect, whereunto hee was brought up: afterwards of a Disciple a master, an earnest *Pharisee*; a stiffe *Rabbine*. Thirdly, hee was made a Persecutor and tormentor of the Christians, chiefe of the Officers, that if hee found any of this way, whether they were men or women, hee might bring them bound to *Hierusalem*. *Acts* 9 2. Fourthly hee became a Disciple againe, but of *Ananias*, a very good Christian. Fiftly, hee himselfe also became a Christian, and the Orateur of Christians. Sixtly, being sent by God into every coast of the World, hee passed both Sea and Land,* going from land to land, from sea to sea. Are not these doubtfull wayes? Besides,

Iournying

with

with how many chances, with
ow great dangers, with what
moſt innumerable troubles
as hee preſſed? now the ſea
reatneth his death, now falſe
rethren, now Theeves lay waite
r his life: one while the *Gen-*
les moleſt him, another while
e *Iewes* vexe him; now within
e ſhip, now in priſon, now in
e wilderneſſe, now in the City
e feeles ſtrange alterations: one
hile hee is beaten with Rods,
en preſſed with ſtones; almoſt
ery day dying: who may not
ll theſe pathes untoward? But
are my good man, this ſo crab-
d a way is not the right way to
eaven. Another, not *Paul*,
ight endure as much as this, and
ore then *Paul*, and yet goe wide
Heaven. Therefore *Pauls*
aighteſt way to Heaven, was his
oſt pure and ſincere intention to
od, in undergoing all theſe things
e aimed at the glory of God
ely.

This is the exact way to Hea-
n, this all the Saints tooke, from
is no juſt man turned into any

by path: Wiſedome hath guided the righteous through right pathes. But thoſe ſo various changes, ſuch multiplicious troubles, ſuch uncertaine and ill events whereof our whole life is full, warne us to carry our ſelves like Souldiers. In war it is no new or ſtrange thing to raiſe winding Bulwarkes, yea when the Generall intendeth to caſt a Trench before the walles of a City, hee layes it not ſtraight along, but bending to and fro. This is the right way to beſiege a towne which is ſo crooked and wavering: So God leadeth us to Heaven through all kind of calamities, yet becauſe in this ſo very a froward path, the intention of the juſt is moſt right to GOD, it is moſt truely affirmed, The LORD Conducteth the Righteous in right pathes, and that which is neareſt unto it: the righteous live for evermore, their reward alſo is with the Lord, and the care of them with the moſt high. *Wiſd.* 5. 15. Becauſe they inceſſantly thinke upon this, care for this onely, to pleaſe the Lord, not men:

therefore

therefore they ſhall receive from God a moſt ample reward. This therefore (as *Bernard* ſpeaketh, is the purity of Intention, that whatſoever thou doſt, thou doe it for God, and that bleſſings returne to the place from whence they proceeded, that they may abound. *Bernard* in *v.g. Nativit. Dom. Serm. 3. med.* Mat. 6. 22.

CHAP. III.

How neceſſary a right Intention is.

IF the Divine pages were altogether ſilent elſe where concerning a right intention, it would appeare at large from this one ſaying of our Saviour, how neceſſary that is for all men, moſt apparently Chriſt: *If thine eye bee ſingle, thy whole body ſhall be full of light.* *Auguſtine* affirmeth, that Chriſt our Lord did here properly ſpeake of a Right Intention, as he The neceſſity of

which a little before discourſed particularly of Prayer, Almes, and Faſting; that no man therefore ſhould choke all the force of his prayer, pittance, faſting, in hunting after a little vaine report, our Saviour adds a moſt wholſome inſtruction concerning the eye, which is either ſingle and pure, or various and wicked. Therefore even as when the eyes are bright, cleare, ſharpe, and lively, the body hath day within, and carries his Sunne about with it, moveth up and downe at pleaſure, and is in light: but if the eyes be ſore, and diſeaſed, if aſquint, or purblind, if bleared, or growne o're with a filme, all the body is in miſery, and groanes under a cloudy manſion: Iuſt ſo if the intention bee ſincere, and free from all ſhadowes of vaine glory, our prayers, almes-deeds, abſtinences, are cleane from the dreggs of vice: but if the intention be evill, all a mans actions are ſuch. What ſaith *Gregory*, is expreſſed by the eye, but the intention of the heart preventing its worke, which before it exerciſes it ſelfe

Largeſſe

Diverſe

ſelfe in action, contemplates that thing which now it deſireth. And what is ſignified in that appellation of the body, but every action which followes the intention as her eye going before? The light of the body therefore is the eye, *quia per bonæ intentionis radium, merita illuſtrantur actionis*, becauſe the defects of the action, are illuſtrated by the raies of the intention. *Greg. lib. 28. mor. c. 6. prope finem.*

Saint *Ambroſe* was wont to ſay very well, *as much as thou intendeſt ſo much thou doeſt; for ſurely thy labour is of ſuch worth, as is thine eye which goes before it. If thine intention bee right, right alſo will be thy action, without doubt in the eyes of God: for herein are the eyes of man a thouſand times deceived.* Of theſe Saint *Bernard* ſaid wiſely, *Opera probant, quæ cernunt, ſed unde prodeunt non diſcernunt. They approve the deeds they ſee, but from whence they proceed they diſcerne not. Bern. tract. de humil. grad. 5.* Thus the ſumme, and foundation, and ground of all our actions is the intention. Hereof

notably *Gregory*, *The ſupporters of every ſoule are her intentions, for as the building upon the pillars, but the pillars doe ſtay upon their baſes: ſo our life in vertues, but our vertues ſubſiſt in our innermoſt intentions.* And becauſe it is written, *Other foundation can no man lay, then that is layed, which is Ieſus Chriſt.* 1 *Cor.* 3. 11. then baſes are in the foundation, when our intentions are made ſtrong in Chriſt. (*Greg.* in c. 38. *Iob. ad fin.*) *We are altogether ſuch, as our intention is: we get the praiſe of vertue, or the marke of vice, from our intention. If our intention looke upon earth, wee are made earthly; if heaven, heavenly: and moſt commonly where a vertuous end is wanting, there comes in a vaine, ſenſuall, and vitious one.*

Moſt inward.

Excellently *Laurentius Iuſtinian: In all workes* ſaith hee, *whoſoever deſireth his ſoules health, let him looke to the manner of his intention, and direct it to that end, which the Divine Law commandeth: that he ſpend not his labour in vaine.* Hee adds: *It is to little purpoſe, to meddle with difficult affaires, to converſe*

verſe familiarly with Kings and Princes, to get a famous name of ſanctity and ſcience, and to doe all this with a wrong intention. (Laur. Juſt. *de Regim. prælat.* c. 22.) Richardus Victorinus, *That, as the body is,* ſaith hee, *without life, the ſame is a deede without a good intention.* Rich. *De ſtatu inter hom.* c. 7.) even as often as Chriſt proclaimeth that his, *Attendite, Take heede,* or *beware,* as when he admoniſheth; *Beware of the Scribes, Beware of the leaven of the Phariſees, Beware of falſe Prophets.* (*Luk.* 10. 46. *Luk.* 12. 1. *Mat.* 7. 15. *Mat.* 6. 1.) for the moſt part ſome grievous danger is at hand, and then wee muſt deale very warily. In this voyce Chriſt calling aloud to us all, *Take heede* ſaith he, *that yee doe not your almes before men.* Have a care to your feet, there creepes a Sharke behind you ready to plucke off your Cloak: as ſoone as you looke backe, hee will fawne upon you, he will kiſſe your hand, hee will counterfet a thouſand ſervices. What, who is this Thiefe? who this Sharke?

Intention, but that wrong one of pleasing men, of satisfying the eyes of men, of striving for humane praises; therefore Christ significantly added: To bee seene of them. *Take heede that yee doe not your almes before men, to be seene of them.* (*Mat.* 6. 1.) *Augustine*: *Let them see* saith hee, *your good workes, and glorifie not you, but God*: for if you doe good workes to glorifie your selves, it is answered to you, what hee himselfe spoke of some such: *Verily I say unto you, they have their reward*: (a present reward of worldly praise, not of future glory.) Therefore, thou wilt say, ought I to hide my works, that I doe them not before men? I command not saith the Lord, contrary things: take heede to the end, sing to the end, see for what end thou dost them: If therefore thou dost them to glorifie thy selfe, this I have forbidden; but if therefore that God may be glorified, this I have commanded. Sing therefore not unto your owne name, but unto the name of the Lord your God. Sing you, let him be praised; live you

you well, let him bee glorified. (*Auguſt. Tom.* 8. in *Pſal.* 65.) St. *Gregory* expounding that precept of the Lord touching the concealing of our almes: *Let the worke* ſaith hee, *be ſo in publick, as that the intention may remaine in private; that we may both give an example of the good worke to our neighbours, and yet by the intention, whereby wee ſeeke to pleaſe God onely, we wiſh it alwaies ſecret.* (*Greg. Hom.* 2. in *Evang.*) Therefore a good intention is neceſſary, which onely knowes beſt how to avoyd theſe Cut-purſes: Therefore take heed.

3. Amongſt the ceremonies of the old Teſtament, which God required of the *Iſraelites*, for commending the Sacrifices, this was one of the chiefe; *To lay the hand upon the Oblation.* Thus the Lord commanded: *He ſhall put his hand upon the head of the burnt offering, and it ſhall bee accepted.* (*Levit.* 1. 4.) Expoſitors enquire, for what reaſon God exacteth this impoſition of hand, that ſo the Sacrifice might be both grateſull to him, and availeable for the offerer. *Ole-*

after: God would have saith hee; that the party about to sacrifice, should not onely offer a burnt offering, but moreover should adjoyne himselfe, his heart, will, and intention. All this together is necessary, for beasts onely are neither acceptable to God, nor beneficiall to the offerer. Hence Augustine, upon that of the Kingly Prophet: *In me sunt Deus vota tua. Thy vowes are in* (or upon) *me O God,* (Psal. 56. 12.) enquirest thou, saith he, what thou must give unto God? not beasts offered upon Altars: out of the Cabinet of thy heart, out of the closet of a good conscience, out of thy selfe bring forth thy selfe. Even so, offer thy will, thy minde, thy heart; say unto God, in me, O my God, are thy vowes; for those things which thou requirest of me, are within my selfe: these things thou O Lord, demandest of mee for an offering, not those outward things voyd of a heart and intention. *August.* in *Psal.* 56.

In the judgement of *Chrysostome*, the true Sacrifices of Christians are Almes-deeds, Prayers, and temperance: but God will not have

these

theſe naked, but that a man adde himſelfe thereto, whereby it may bee an offering full of marrow and fatneſſe: for the Royall Pſalmiſt determining thus with himſelfe; *I will offer,* (ſaith he,) *unto thee fat burnt offerings.* *Pſal.* 66. 13. What is, ſaith *Auſtine, fat or full of marrow? I will hold faſt thy love within, that which I tender ſhall bee not in the outward parts, but in the marrow? then which nothing is more inward. The bones are within the fleſh, within the very bones the marrow. Whoſoever therefore worſhips God outwardly, will rather* Out ſide *pleaſe men then God: for hee which hath other thoughts within, offereth not burnt offerings of fatlings; but whoſe marrow God beholdeth, him hee wholly accepteth.* Aug. Tom. 8. *in dict.* Pſal. *Thoſe workes therefore are fat burnt offerings, wherein is a good will and intention. By no meanes will* God *have dry, ſtarveling, ſapleſſe bones.* You *may finde many, who frequently ſay their prayers, and are preſent at holy duti s, ſometimes hunger-bite themſelves, give the common dole, but alas, how*

 little

little marrow is in these workes? these indeed are like smooth white bones, but there wants juyce, spirit, a right intention, a pious affection, which should lift up these deeds to God.

Amongst all the Sacrifices, the burnt offering was chiefe: others made also for the good of the Offers, but this was wholly burnt to God and to his honour. And even as the offerings in times past were distinguished, so now our workes. Some are also a benefit to us, as to eate, to drinke, sleepe, walke, reade, write, make accounts; these workes bee good, if well done, and as they ought. Others use to be contrived to the honour of God alone, in the manner of burnt sacrifices, as to pray, to endure want, to waite upon divine Service, to purge ones selfe by hearty confession, to come to the Lords Table. Those of the first sort with most men, have seldome any marrow in them; for when the houre comes they goe to their meales, and have no further thoughts; when sleepe invites them, they make haste to bed, nor does any thing else take up their

minde

mind, but reſt: when faire wether calls them into the field, their heart is ſet upon nothing elſe then pleaſant walking: thus many eate, drinke, prattle, goe about their matters, and looke no other way; it is enough for them that theſe things bee dne, in theſe they unite not their mind with God, they lift not up their meaning to God. Theſe are not fat burnt Sacrifices, they are not: but it is more to bee admired, and more grievouſly blamed, that the burnt offerings themſelves have no fatneſſe; that prayer is without attention, faſting without amendment, almes without commiſeration, the communion of the Lords Body without devotion: out of the lips we poure prayers, out of the purſe money for the poore, but where are the fervent affections? where the ardency of minde? where the earneſt deſire of pleaſing God? where the marrow? Therefore you that will offer any thing gratefull to the heavenly power, offer fat burnt Sacrifices. Poure out your hearts before him. *Pſal. 62. 8. Honour* God *with a full and whole Intention.*

Common rates.

Cyrill

Cyrill of Alexandria *moves the queſtion, Why did God forbid the bloud of the Victime to be eaten? in theſe hee ſo anſwereth: The bloud is the ſeate of the life, hee which takes away the bloud, takes away the life alſo: God hath therefore required in every Sacrifice, that the heart, will, and intention ſhould bee powred out like bloud before him, not ſo much as a drop being reſerved for other uſes. When therefore wee Sacrifice, when we pray or faſt, thither onely let the intention tend that wee may pleaſe God, and reject whatſoever is contrary hereunto. From hence* Euſebius Emeſenus *agrees upon theſe two things, the firſt, every good worke whatſoever is of ſo much price with God, as this effuſion of heart, and intention in man is. The other, wee ought in every good worke wee goe about, to have the greateſt care of a right intention, or good will.* Emeſ. *in* c. 6. Matth. The Law formerly gave order, All thy eſtimation ſhall bee according to the ſhekel of the Sanctuary. *Levit.* 27. 25. *for theſe onely weights were voyd of deceit. Juſt ſo our works alſo are not to be eſteemed*

or weighed according to the opinion of the vulgar, or outward ſhow, Gloſſe
or credit of the eyes; and oftentimes by the falſeſt teſtimonies, but by the onely intention of the heart. How often are the nobleſt workes valued ſcarce one groat, which by God the moſt equall eſteemer of things are received as an hundred pound of ſilver? Of how ſmall a price were the Hebrew *Widdowes? two braſen mites beleeved, to that great heape of ſilver which was caſt in by the* Phariſees? *and yet they did farre excede this.* Marke 12. 42. *How ponderous might the prayers, faſtings, almeſ-deeds of the* Phariſee, *praiſing himſelfe in the Temple ſeeme? they were all ſcarce worth the leaſt counterfeit Iewell; they* Stone
might all have beene recompenced Slighteſt
with the pooreſt reports of men.

The Divell is not ignorant of this, hee underſtands moſt exactly, that all the worth comes to a worke by the right intention, therefore hee moveth every ſtone, and laboureth extreamely, that either he may take away a right intention, or ſpoile it: ſkilfull enough, that then wee toyle

so

to no purpose, and in doing much doe nothing, and in vaine expect a reward, where labour so ingratefull to God went before. Surely God cleerely confessing himselfe to bee wonderfully taken with this single eye, Thou hast wounded my heart, saith hee, my Sister, my Spouse, thou hast wounded my heart with one of thine eyes, and with one chaine of thy necke, *Cant.* 4. 9. *In the* Hebrew *Idiom*, Thou hast ravished my heart. *Tertullian* considering this: *Solomon*, saith hee, *had respect to the fashion of women in the East, which for maintaining their honour, went abroad with their faces covered, leaving onely one eye unvailed. The Spouse therefore commending this use as an argument of honesty, confesseth himselfe rapt so in love with this one eye. But others searching more deepely into this mystery, say that here the admirable whether union or unity of the eyes is set forth, for both ever goe with equall pace, nor does this ever wander any way from that, they alwaies behold the same thing together, nor can there bee so great a dis-*

Wounded

sent betweene them, for that to looke upon Heaven, this the Earth: the same also is the unity of the Haires, when all are platted together in that order, that they may seeme one haire. The eyes of the heart are the affections, and intentions, the cogitations the haires. Here nothing is more deformed then the disagreeing variety of these eyes; if this bee carried this way, the other that way: if wee desire to please God, and withall not to displease the world: if with this eye wee looke upon Heaven, with that unjust gaine Luxury, or any unlawfull thing, then is the heart wounded with love of the Divine Power, when there is the eye of man, and that fixt upon God, one intention, and that erected to God.

And this did God evidently declare in Abrahams *Sacrifice, wherein hee was commanded to offer both Birds and other living Creatures, these namely divided and cut in peeces, those not so.* Gen. 15. 10. *whereby is signified, that although one may impart his cares upon his Wife, Children, Houshold, Subjects,*

jects, yet that his intention, which the Birds exemplified, is not at all to bee divided. Let the Father looke to his Children, let the Merchant thinke upon his wares, the Shepheard upon his sheepe, the Consull upon his Citizens, the Exchanger upon his money; in the mindes of all these men innumerable cogitations will offer themselves thicker then the haires of the head, notwithstanding let these haires bee united, let all these cogitations looke to one thing, God, Gods honour, Gods Service. This one haire, one eye is necessary before all things. In this manner the heart of the King above is most sweetly wounded, in one of the eyes, and with one haire of the necke.

CHAP. 4

CHAP. III.

That no action of humane affaires is pleasing to God without a Right Intention: where strictly of vaine glory.

THe Vesture of *Aaron* the high Priest, wherein he performed Divine Offices was of such great worth and beauty, not onely in respect of matter, but of art; that all the robes of Kings and Emperours cannot any way bee compared with it. *Beseliel*, the best Artificer wrought that Garment: but it had a greater Artist then him, which dictated, which prescribed the manner of making it, and guided the masters hand himselfe, as it were a childs. Of this Vesture the Sonne of *Syrach*: Hee beautified him with comely ornaments, and clothed him with a robe of glory: Hee put upon him perfect glory,

glory, and ſtrengthened him with rich garments: and againe in concluſion, hee ſet a Crowne of gold upon the Mitre, wherein was engraven Holineſſe, an ornament of honour, a coſtly worke, the deſires of the eyes, goodly and beautifull: *Before him there was none ſuch. Eccleſi.* 45. 8. 12. What comely thing ſoever in this kind even the moſt curious eye could deſire, that it might behold in this one garment. The deſires of the eyes, this robe ſatiated all deſire, even of the greedieſt eye: nothing more precious, more beautifull would any man wiſh to ſee, no not in the moſt excellent worke.

This the good God would have for that end, that the chiefe Prieſt going to the Temple, ſhould ſnatch the eyes of all after him: and for that cauſe alſo hee commanded three hundred ſixty ſixe golden Bells to bee hung at the lower Hemme of this Veſtment, that the Prieſt with his very going ſhould convocate all from every part to the ſpectacle; nor was there any which would not willingly

looſe

looſe his eyes in this ſhew: yet in the meane while was it not lawfull for this high Prieſt, which turned the eyes of all upon himſelfe, to caſt his eyes upon any body: he that was to be looked upon by all, ought himſelfe to looke upon none. For God would that the Prieſts eyes ſhould goe together onely upon the ineffable Name of God, which therefore the Prieſt wore upon his fore-head, ingraven in a plate of gold.

This is a moſt noble patterne of a man juſt to a farthing; let a man that is good in earneſt ſhew by proofe in himſelfe, whatſoever honeſt eyes would wiſh to looke upon: *In all things ſhew thy ſelfe a patterne of good workes. Titus* 1. 9. In ſuch a man as this, let the wealthy ſee an example of pious liberality; the afflicted and poore, of patience; the angry and quarrelſome, of meekeneſſe; the impure and intemperate, of continency; the idle and ſlothfull, of induſtry: finally let him bee ſuch, the deſire of holy eyes. *Let your light ſo ſhine before men, that they*

they may see your good workes. For indeede they which draw the eyes of others unto them by the example of a more holy life, must themselves by no meanes cast their eyes upon their spectators, that they may please them, but that they may learne of them: Let them looke upon the honour of God alone in all things, even as *Aaron* kept his eyes upon his frontall onely: so these contemplating God onely with a stedfast looke, let them refuse even praise offered, and passe it from themselves to God, and as much as they displease themselves, so much let them desire to please God onely, by a true and sincere intention in all things, of which was spoke in the Chapter next before, how necessary it is: now it shall bee moreover shewed, how none of our actions without this can please God.

Wedding Song

1. In the divine *Epithalamium*, the Kingly Bridegroome from Heaven doth marvellously commend the eyes of his Royall Love, but by most unlike similitudes, insomuch that a man unskilfull of heavenly

heavenly secrets, may not without cause demand: I pray, is not this Bridegroome beside himselfe, with what words commends hee his Spouse? *Thou hast Doves eyes* saith hee; and againe, *Thine eyes are like the Fish-pooles in* Hesbon *by the Gate of* Bathrabbim. *Cant.* 7. 4. Have Doves eyes any thing with a Fish-pond? what is lesse like one to another then an eye and a great wide Poole? the Divine Spirit hath folded up this mystery in an elegant cover. The eyes are like Doves eyes, for to looke with, compared to the Fish-pooles in *Hesbon*, to bee lookt upon. *Hesbon*, the royall City, according to *Hierom*, was twenty miles distant from *Iordane*, at one of the Gates hereof were two most stately Fish-ponds, as cleare as Christall; hither the people upon holy dayes did flow in whole troopes, to the spectacle of this Christall sea: It was therefore almost a daily thing for these Fish-pooles to be lookt upon, and from hence the Holy Ghost compareth such eyes as please him both to

Fish-

Fish-pooles, and Doves eyes; and indeed first of all hee assimilates them to Doves eyes. The Dove in the understanding of all Nations was a Symbole of the mutuall fidelity of man and wife, when a one regards the other with equall faith. And this the Heavenly Bridegroome greatly praiseth in an undefiled soule, that it hath Dove-like eyes: *Thou hast*, saith hee, *Doves eyes, faithfull and chaste eyes, which thou dost reflect upon mee onely, and which I onely satisfie: for indeed in whatsoever thou doest, thou respectest no other but me; and towards me is thy desire. Can.* 1. 10. And even as either married party turning away their eyes from the other, moveth suspition of an adulterous minde: So the soule, if she cast the eye of her intention upon any other thing then God, maketh show that her will is to breake promise, and to please others besides God: for the faithfull soule doth daily ingeminate that saying; *Mine heart hath talked of thee, seeke yee my face: thy face Lord will I seeke. Psal.* 29.

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Mine eyes are both of so wide and narrow capacity, that besides thee, my God, they can receive none; nor can serve the eyes of none, but thine.

For that cause such constant Doves eyes are also compared with the Fish-pooles in *Hesbon*, for God will have his lovers to bee seene of all men, hee will have the eyes of all men to bee fastened on them, that the proud man by observing them may learne, what an excellent vertue Humility is; that the covetous person may see what liberality can doe, that the dishonest may perceive, how comely Chastity is; that the wrathfull may know, what meekenesse and placability can performe. GOD will have his friends to bee like the Fish-pooles in *Hesbon*, which many may contemplate, out of which they may draw, from which they may take vertuous examples. And although these Fish-pooles be seene, yet let them not perceive themselves to bee seene; not let them looke upon others so, as that they covet to please them, al-

 together

together as *Aaron* which rectived the eyes of all upon himselfe, himselfe daring to send forth his eyes upon none. Therefore let him not covet to please others, who covets to please God; nor let him fixe the eye of his intention upon any created thing, who desires to stirre up the love of the Creator towards himselfe.

Here is the principall matter, that man continually observe God, the end of all his actions. Surely the duty of a Christian is not to be measured by the beginnings, one may goe out of the meanest Cottage to *London* into the Kings Court, againe he may from hence take his way to the poorest Country house, and by these bounds of the way both that, and this journy is to be esteemed. But as a Traveller about to goe to *London*, hath his minde continually running upon *London*, museth with himselfe day and night on *London*, dreames of *London*, this cogitation forsakes him not going to bed, nor rising, for *London* is the utmost bounds of his way: so in all our

actions,

actions let us ever ſet before us our end: let every man ſay to himſelfe daily, whither doe I goe? what doe I ſeeke? for what doe I weary my ſelfe? This intention is as neceſſary for him that will live godly, as it is neceſſary for him to draw his breath, that will live naturally; and that for a twofold cauſe. The firſt to drive away vaine glory: the other to encreaſe good deſerts. Vaine glory a vice moſt dangerous and alſo moſt ſubtill, ſo diverſly treacherous, that it can bee hardly avoyded. Other vices lay waite for us on earth, but this ſets traps almoſt in heaven it ſelfe; it invades him on all ſides that is buſied in vertues: Yea the more holily one liveth, by this it takes to it ſelfe the more liberty, and ruſhes on ſo much the bolder, by how much the more defence it ſees againſt it ſelfe; it encreaſeth, and gets ſtrength from our vertues. Every ſort of Vermine, as Froggs, Mice, Mothes, Beetles, Wormes, and ſuch kind of Creatures are bred of putred matter out of the earth: But this moſt filthy vorme,

vaine glory, proceedes out of a freſh and generous ſeed, out of large almes, out of rigid faſting, out of fervent prayers takes her birth, and ſpareth, as *Hierome* ſpeakes, *No State, Order, or Sexe, and being overcome riſeth up more vehemently againſt the Conqueror.* Vaine glory is a ſtrong Hecticke ſucking up the marrow, and ſcarce ever, if it have poſſeſt a man, forſaking him, the firſt and laſt vice wee have to overcome, in *Auguſtines* opinion.

How ſweet was it to the Prophet *Ionah*, to repoſe at noone under his ſhady Gourd? one little worme confounded all that amenity. After this manner our good workes flouriſh, like a tree ſpreading forth his fruitfull armes, but as ſoone as the worme of Pride bites this Tree, all things in a moment wither. This little worme knowes how to hide her ſelfe ſo, ſo privily to gnaw, that they themſelves which ſwell with vaine glory, not onely take no notice of it, but not ſo much as beleeve him which notes, and gives them warning of

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in: This worme ſuffers it ſelfe to bee driven away, and gives place to the Charme, but preſently returnes. It is not ſufficient that vaine glory hath once flowne away, ſhe returnes a hundred times, a thouſand times ſhe returnes, and often with the greater aſſault. Therefore this venemous Serpent is daily, and more often to be laid at with ſacred Inchantments. A true Charme againſt this plague is that of the Kingly Prophet: *Non nobis, Domine, non nobis: Not unto us Lord, not unto us; but to thy name give the praiſe. Pſal.* 115. 1. Whilſt wee live, as *Bernard* admoniſheth, *Let not this ſacred Charme of the* Hebrew *King goe out of our heart and mouth.* But who is ſo cheerefull to ſing this alwaies? Hee which in all things is of ſincere and right intention: this exciteth, and makes quicke, this teacheth to doe well, and daily to ſing forth: *Not unto us. O Lord, not unto us, but to thy Name give the glory:* to thine, O Lord, not to our name, nor to our merits, but thine: all things for the

greater glory of God. So neceſſary is a right intention, that without this no man can avoyd vaine glory; which rightly *Cyprian* calleth a moſt ſubtill evill, which penetrates the more hidden ſecrets of the heart, and infuſeth it ſelfe inſenſibly in more ſpirituall minds. *Cypr. De tent: et ieiun: initio.* elegantly *Peter Chryſologus*, *Vaine glory*, ſaith hee, *is a ſecret poiſon, the ſtaine of vertues, the moth of ſanctity. Chry.* Sermon 7. Excellently *Iohn Chryſoſtom: O ſtrong kinde of calamity*, ſaith hee, *O this furious diſturbance, what the Moth cannot corrode, nor the Thiefe breake into, thoſe things vaine glory quite conſumeth. This is the Canker of the heavenly treaſure, this is the Thiefe which ſteales eternall Kingdomes, which takes away from us immarceſſible riches, which like a contagious diſeaſe corrupteth all things. So becauſe the Divell foreſees it to be an inexpugnable Fortreſſe, as well againſt Theeves and Wormes, as other warlike Engines, he ſubverts it by vaine glory.* Chry. *in* c. 22. Mat. Hom. 27.

Behold

Behold even Heaven is not ſafe from theſe wormes. Chriſt perſwads: *Lay up for your ſelves treaſures in Heaven. Matt. 6. 20.* and yet neither ſo indeed are the things altogether ſecure, which are laid up there; vaine glory creeping behind with a thieviſh pace, privily aſporteth the treaſures already laid up in Heaven, unleſſe a right intention bee ſet for their Keeper, which yet may not goe a nailes breadth from the riches committed to her truſt: what good ſoever we have done at any time, whatſoever wee ſhall doe hereafter, let us fence on all ſides with a moſt right intention, unleſſe it delight us to ſpend our labour in vaine. The moſt difficult, as alſo the moſt excellent workes are of no moment, unleſſe a good intention accompany: all labour is vaine, which a right intention commends not.

This God lookes upon in all our actions, to this hee will aime the reward. Scarcely is there a greater or more memorable deſigne, then for one to ſpend his

life for another. But although one cloath a hundred Gibbets with his body, put on six hundred torturing Wheeles, purple a thousand Axes, and dye a thousand times, unlesse that bee done for Christ, in Gods cause, with a holy intention, hee may dye, but he shall never bee a Martyr; that shall profit him nothing unto heavenly glory. Not paine, but the cause, but the purpose maketh Martyrs; as *Hierom* witnesses, *Hier. in c. 5. ad Gal.* The same reason is, in other things of greatest moment.

Since therefore the intention is of so great nobility, rightly in the divine Leaves is it called the heart. The heart is the beginning of life, such a life, as a heart. A man turnes into a beast, if a beasts heart bee planted in him; a beast turnes into a man, if a mans heart bee added to him. God would have *Nebuchadnezer* the King to bee made a Beast, and to live among them as one of them: therefore hee commanded, *Let his heart be changed from mans, and let a Beasts heart bee given him, Dan. 4. 16.*

but

but GOD would that this Beast should againe bee changed into a man; it was done: and, it stood upon his feet as a man, and a mans heart was given to it: *Dan.* 7. 4. Such is the intention, the heart of all things, which we doe.

Consider me here I pray you, the same sentence pronounced in two Courts. In the Court of *Hierusalem*, *Caiphas* the High Priest being President, in a full assembly of Senators it was said: *It is expedient for us that one man dye for the people, and that the whole Nation perish not. Ioh.* 11. 50. This the chiefe Priest Decreed, the rest subscribed.

The very same thing was Decreed in the Court of Heaven, by the most Holy Trinity: *It is expedient that one man dye for the people.* But this same decretory Sentence, was indeed in the Counsell of *Hierusalem* a thing of greatest folly and injustice; in the heavenly Counsell of greatest Wisedome and Iustice: there the Savage heart of *Caiphas*, and the Senatours by his malice and envie was

ſtirred up, againſt this one man; but here the Divine Heart was carried with exceeding love towards this man. Thus the heart is the beginning of life; and even as the heart being hurt, death is nigh to all the faculties of the ſame: ſo no worke of man can bee tearmed living, which wants this heart, which is not for God: all labour is as good as dead, whatſoever is deſtitute of this living intention.

Appianus Alexandrinus relates a marvelous thing of two heartleſſe Sacrifices. *Iulius Cæſar* the ſame day which hee fell in Court, before hee went into the Senate, made the accuſtomed Offering: the beaſt opened, there was no heart. The *Southſayer* Prophecying, *I know not what of the Emperours death*, *Iulius* laught, and commanded another to be brought, and this alſo wanted a heart. Marvellous indeed, twice marvellous. *Cicero l. 2. de Divin.* And by what meanes could a Creature live without a heart, whether then at firſt conſumed, or elſe wanting before? if before, and how did it

live?

ire? if then, and how was it consumed? Whatsoever the matter bee, a Beast offered in Sacrifice without a heart, was a sure messenger of Death; so also a worke without a right intention, is a dead worke; unprofitable, none. *Therefore keepe thy heart above all keeping, for out of it are the issues of life. Prov.* 4 23. Therefore how often soever wee undertake any businesse, either about to pray, or to heare divine Service, or to give almes, or to doe any other thing; let us care for this onely, and before all things, that such a heart as this bee not wanting to us in these actions, that by a right intention wee may doe all things for Gods honour. It is not vertue, nor any right deed, whereunto the best part of all, a right intention is deficient. Looke to your selves that yee loose not the things yee have wrought, but that you may receive a full reward. *1oh.* Epist. 2. 8.

CHAP. V.

CHAP. V.

Wherein a Right Intention chiefly consisteth; where somewhat of the Act and habite of Intention.

A Strange kind of Covenant, and almost incredible, if one should thus agree with another: We will enter into friendship, but for the establishment of a mutuall League, I will have thy Nose cut off: thy Nose shall bee to mee instead of Bonds, and Seale, and subscription. Yet this bloody and barbarous Covenant would bee more tollerable then that of *Naash* King of the *Ammonites*, with the men of *Jabesh* Gilead, which requested they might bee taken into League, and so would serve the King. To whom *Naash* the *Ammonite*: *On this condition* saith he, *will I make a Covenant with you, that I may thrust*

thrust out all your right eyes. 1. *Sam.* 11. 2. The cruell King would make the poore wretches wholly unfit for Warre, for the left eye was covered with a Buckler, the right hee would have thrust out. This therefore hee did, that not onely they should not know how to overcome, but also to fight.

Lucifer the King of Hell, enters into friendship with man upon no other condition, then that he suffers the right eye of a good intention to bee thrust out of his head, that single eye, to be directed unto God. As soone as this League is admitted, Satan sounds a triumph, hee overcomes a man very easily, and makes him his Vassaile, for hee wants that, which onely is to bee used against the enemy. Of this right eye, which Christ calleth *single*, hath hitherto beene intreated, how necessary, and how without this nothing can please God. Now moreover wee will explaine, what is most agreeable with this eye, wherein chiefly a right intention consisteth.

There was a cause why Christ should

ſhould reprehend his Diſciples, wherein they ſeemed not at all to have deſerved reprehenſion. The ſeventy, ſaith *Luke*, returned againe with joy, ſaying: *that even the Divells are ſubject unto us.* Luk. 10. 20. for indeed they had performed their parts with credit, and alſo had done miracles; were they therefore to bee ſorry, or weepe for this? but yet Chriſt replyes to their ſtory. *Notwithſtanding in this rejoyce not: Your doings O my Diſciples, I miſlike not; but this truely is not to bee looke upon in your deeds, let not your intention tend hither, nor indeed is this fountaine of joy pure enough, although this bee a rare and great gift, admirable and magnificent, this power over evill ſpirits, yet this worke is not yours, but my Grace, nor does it belong to your ſafety that the ſpirits are ſubject, but to others. Others there be, and more excellent gifts, in reſpect whereof you may ſoundly rejoyce; you are to make moſt of this one thing, that you are in good eſteeme with my Father: but rather rejoyce, that your names are written in the booke*

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of life. Luk. 10. 20. *at this let all your actions, your joy leavell at this.*

Behold how the Heavenly Phyſitian hath wiped the ill-moyſtened eyes of his, and dryed the fluxe of their not commendable intention. An ill intention alwaies lookes upon ſome fraile and vaine thing, and with that is vitiouſly contented. A good and pure intent deſires not but everlaſting things, and if it bee the pureſt, onely God.

Wee ſaid in the ſecond Chapter, that to beware a fault onely with that mind, leſt the fault may bee puniſhed in flames, is an intention not to bee condemned, but by no meanes pure; nor of ſo great price in Gods eſtimation. And even as that Citizen is not of ſo good note, which preciſely keepeth that Civicke law of not making Feaſts out of the City, yet not for reverence of the Law, but for love of his mony, hee ſpares his purſe, not his credit; for hee ſhould drinke ſo much dearer then another in Country Tavernes, therefore hee rather Gormandiſeth

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in the City: so neither is that altogether the purest intention, to obey Gods Law for that end, that it may bee lawfull to leade a life eternall in joyes: It is good indeed, and better then the former, but it savours of some selfe-love. It is the best and purest intention, and a truely *Single Eye*, which lookes upon God, onely so stedfastly, as that hee which hath this eye, may pronounce most sincerely of himselfe: *I will serve God, for God.* In this sense the *Hebrew* King heretofore cries out: *And, whom have I*, saith he, *in Heaven, but thee? and there is none upon earth that I desire in comparison of thee: My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* Psal. 73. 24, 25. For thee onely, O my Lord, will I willingly eschew all things, which thou hast commanded to bee eschewed; gladly will I doe and suffer all things, which shall come in my way to bee done or suffered. That onely thing, *For thee Lord, for thee*; O my Lord, *for thee*, is still, still sixe

hundred

undred times, and ſtill a thou-
and times, yea continually to bee
ngeminated. Let no day paſſe, nor
et houre, wherein we readily ſub-
nit not our ſelves to labour, and
ven to any trouble, with a fer-
ent repetition of this very thing
n our mind: *For thee Lord, for*
hee; both to abſtaine from this,
nd ſuſtaine that: I am ready to
doe this, and to endure that; but
for thee Lord, for thee. For thy ſake
we wee mortified all the day long.
Pſal. 44 22. Rightly *Bernard*, *Pure love*, ſaith hee, *is not mercenary*. It is not ignorant that reward will follow the worke, but it never aimes at that, nor therefore ſpeakes well, that it may bee well fed; nor therefore does holily, that it may bee copiouſly repaid. Pure Love ſets God before it for a Patterne, which made all things for himſelfe, and for his owne glory. *Prov.* 16, 4. It is altogether equall, that man ſhould refuſe to doe or ſuffer no thing for this ſame Lord and Maker: ſuch was that heavenly Spouſe, which ſaith that *Shee kept all manner of pleaſant fruites*, *Bern Sermon 83.*

fruites, both new and old for her beloved Cant. 7. 13. The fruites new and fresh are, those which spring from the Grace of God in the new Law, such as are to love God, to beleeve and hope in God, to pray, to undergoe watchings, fasting, and other asperous things for God; and this is to Crucifie the old man with the affections and lusts, and these are those new and redolent fruits. The old fruits are those workes of nature, to eate, to drinke, to repose, to talke of Affaires, and such like, which yet are to bee offered together with the new; that even when wee are to doe these things, wee should never but say, *For thee Lord,* I will eate and drinke, *for thee* will I rest, *for thee* will I doe all things, that I may please thee alone, although I displease all men.

And albeit it be not hard to doe those workes of the first sort for Gods sake, yet those workes of the second sort is hard, whereas the inferiour ability of the soule, and more depraved nature, drawes to

it

t with an incredible affection, whatſoever it knowes gainefull nd pleaſant to it ſelfe; hither it wholly haſteneth, and does that fall that it may not fare ill, and f left to it ſelfe, ſerves its owne urne moſt carefully. Therefore hee is to bee compelled by force, Nature. hatſhe permit allthoſe things to be lone for God; that therefore one- y a man may bee willing to eate, rinke, ſpeake, ſleepe, becauſe that leaſeth God; all in that manner s ſhall bee pleaſing to him. And his is it which holy *Paul* ſo ſeri- uſly commending: *Whether herefore* ſaith he, *yee eate or drinke, r whatſoever yee doe, doe all to the lory of God.* 1 *Corint.* 10. 31.

Baſil demandeth, *By what neanes (I pray) may one eate and rinke to the glory of* God? To this his owne queſtion hee anſwers af- er this manner: *Let him come to the Table with a minde not to looſe, nd gaping onely after the meate, which onely may command; bring away, bring away, the meate is my owne, I dip in mine owne platter, I ive at mine owne coſt, therefore I will*

will take care that I may doe well, and feele my selfe live. We must not so speake, nor so eate, but resolve this in our minde: I have GOD *my overseer, therefore I will take meate in that manner, that none bee offended therewith,* Gods glory *not diminished: I will not bee the slave of my belly, that here I may follow pleasure onely; neither indeed doe I live that I may eate, but eate that I may live: and may bee fit to take paines. In a word, hee that will take repast without offence, let him never eate and drinke, but doe the same to the praise of* God; For thee Lord, for thee *will I eate and drinke; thee will I seeke for mine end in all things.*

But is this to bee our cogitation at that very time when wee come to the Table? It is to bee noted here, that there is one intention which is called *Actuall*, another which is called *Vertuall*; the *Actuall* is, when one offers to God that which hee doth whiles hee doth it, or whiles hee begins to doe. And surely with this intention wee must begin every day, before

we

wee doe any thing, by offering to Gods glory, whatsoever wee are about to doe.

But it is expedient to set before God not a confuse company of workes, and all on an heape, but expressly and premeditately the actions of the ensuing day in this manner: *My God, whatsoever this day I shall speake, or doe; yea whatsoever I shall thinke, I offer wholly to thee: These and these prayers, that and that businesse, those and these my affaires I consecrate to thee; nor desire any thing else, then whatsoever I shall performe this day, every houre, my God, may wholly turne to thy honour.* This intention whilst it is thus conceived in the morning is *Actuall*, for then the will is in operation. With this so begun one goes into the Church, into the Market, into the Court; or say into the Tennis-Court, any place of honest Recreation, nor thinks any further, that hee goes hither or thither for Gods honour: and then this intention which in the morning was *Actuall*, beginneth to be *Vertuall*, if so bee that any power

thereof

thereof sticke fast in those remot
actions, even as a stone being flun
with the hand, whirling alof
through the aire, is swayed, and
carried not with his owne weight
but by force of hand. Heere the
perpetuall custome of the Saints is
to bee noted, who not contented
with that matutine Resolution, to
congest all their deeds as it were
upon an heape, and so deliver them
to God in grosse, but as often as
they take any new matter in hand,
so often they renew their intention,
alwaies repeating that with them-
selves: *Lord, I will doe this for thee,*
for thee will I labour, I will think this
for thee; for thee will I hold my peace
now, and now will I speake for thee.

This is the perpetuall course of
upright men; and there are Di-
vines which deny the said matu-
tine intention alone to bee suffici-
ent, to consecrate all the actions
of the day to God. For it is ne-
cessary, that the *Virtuall* intention
at least wise perswade and pro-
mote action: but what enforce-
ment is there from the morning
intention, when one at noone

comes

omes to the Table, being admoniſhed by the time, by hunger, by uſtome, without any remembrance of God, or the Divine Honour. There is not in that matutine purpoſe any other ſtrength, then that hereby the things be thought good, which afterward are done as it were by command thereof; but thoſe things onely are put in execution, which proceed from hence by a force not interrupted: but that againe oblivion, cogitation, or diverſe naturall action breaks off. From hence it appeares, that it is not ſufficient for a righteous man, ſo as to worke deſervingly in all his actions, to offer himſelfe wholly to God in the beginning of the day, with a purpoſe of doing all things to his honour: but it is neceſſary that this purpoſe be effectuall, & hereunto a generall intention is not enough, but it is requiſite, that it bee peculiarly ſet downe, as for example: A ſumme of mony to bee given to the poore, which moreover by the vertue of that purpoſe may bee diſtributed. This is the mind

of

of Divines. *Thom. l. 2. q. 114. Art. 4. Bonavent. Dist. 41. Art. 1. q. 3. Et aliorum.*

From hence also it is cleare why Christ to good deeds promised a reward of glory, yet not without this Appendix; *if they be done for his Name sake.* A purpose conceived in the beginning of the weeke or the day, of doing all things for the love of God to his glory, is truely an Act of Charity and Religion, so much more excellent and of greater worth, by how much the more ample and extended object it hath; yet it puts not the excellency thereof upon all the actions of that day or weeke: for, that the workes following out of such an act, may procure Gods love and heavenly glory, it is necessary that they bee effects thereof; out of a good intention either actuall or vertuall are the things, which proceed from her power, as a Tree springs out of the seed. As if a man bee going some farre journy, about a matter undertaken for Gods glory, all actions to be exercised in the way, or labours to bee

endured

endured, ſhall bee of ſingular good eſtimation, if thoſe bee exerciſed, theſe endured out of the ſtrength and neceſſity of that purpoſe never recalled. And that wee may ſummarily ſpeake; the worke of a righteous man gaineth eternall glory, if it bee governed by the act of charity, or a right intention, and bee referred to GOD, as to its laſt end, either by the preſent act of a good intention (which is to bee actually referred) or by the fore paſſed, from whence it may proceed as from the moving cauſe, which is to bee referred vertually.

Therefore, if wee deſire to imitate the examples of the righteous, if wee doe out of vertue, if to conſecrate all our actions to God, let us by no meanes bee weary of this not laborious endeavour, but with a matutine purpoſe renewed oft through the day, and with an actuall intention (which goeth with a ſurer foote then the vertuall) let us direct all things to God. How often doe mechanicall Worke men examine

their worke by a true ſquare, levell, rule? how often in a day doth the Carpenter, or Pargetter with his rule prove the lengths, with his ſquare Angles, with his plummet the altitudes? how often doth the Statuary, Maſon, Stone-cutter apply his Compaſſe? how often doe Architects, Picture-drawers, Mathematicians meaſure all things, every way by their Wand or Line? ſo let Chriſtians examine all their doings by the plumbe-rule of Gods holy will, that they may not bee deceived or erre, and leaſt ſome oblique intention creepe in, and deprave all their goodneſſe.

It is moſt gratefull to God, in all and every action, to apply the line of his Divine honour after the aforeſaid manner. *Bloſius* reports of a holy Virgin admoniſhed by Chriſt, that ſhee ſhould conſecrate all her doings one by one to him, not onely her reading in generall, or writing, but the words ſhe was to reade, the Characters ſhe was to write; nor onely the meate or drinke which ſhee was to take,

Pertude

but

but the morſells which ſhee was about to eate, all the words ſhe was ready to ſpeake, all the ſteppes ſhee was to goe, all the breath which either ſleeping or waking ſhee was to draw, ſhee ſhould offer with a ſingular affection. *Bloſ. inſtit. ſpir. c.* 9. What other thing is this, then to require that a hundred peeces, which are owing to another man, ſhould be told backe by every halfe penny and farthing? But why doth God require ſuch a ſtrict reckoning of us, as wee note in that ſpeech of Chriſt, *that men ſhall give an account in the day of iudgement of every idle word. Mat.* 12. 36. It is not for us to aske, why God would have this or that, (*for who can ſay, why doſt thou ſo?*) *Iob.* 9. 12. But yet the reaſon is at hand: God will have men to bee exquiſitely carefull of his ſervice, vigilant, induſtrious, and to bee attent upon his whole worſhip, which may performe that they ought not looſely, perfunctorily, or in a gaping ſort, which may never halt in their duty, halt before their beſt friend, and doe

nothing dissolutely, but looke to all things most studiously and diligently, which day and night may doe nothing else, then seeke how to please their Lord, which strive with all their paines and abilities, to approve themselves to him, whom they desire to please.

This contented industry of man, is acceptable to God, even in the smallest things. Palladius *Bishop of* Helenopolis, *of himselfe a young man, On a certaine day, saith hee, I came to* Macarius *of* Alexandria *very pensive, and said unto him: what shall I doe, father, my cogitations afflict me daily: casting in that: thou dost nothing, get thee gone, all thy deeds are in vaine. To these* Macarius *answered: say thou to thy imaginations, I keepe the walls for Christ. What I beseech you is more ease then to keepe walls, which not only not run away, but not so much as can bee stird out of place? and yet this very keeping of the walls is greatly to be esteemed, for that single eye sake which is cast upon Christ.*

Palladius c. 20.

Turned. *There are two things in every sin,* Aversion, *and* Conversion, *or turning*

ning away, and turning to. Hee which doth againſt reaſon, Conſcience, Gods Law, turnes himſelfe away from God, as a degenerous untoward Sonne from his father ſtanding againſt it, and reclaiming with a loud voyce: ſtay ſonne, ſtay at home, ſtay: Hee nevertheleſſe running out of the houſe thruſts himſelfe into ſome Taverne forbidden him by his Parent. This refractory young man is a double delinquent: hee gets him gone from his father, and goes into the forbidden Stewes. The very ſame reaſon is of all more grievous offenders. Hee to whom his owne luſt, or dignity, or purſe is of more regard then Gods Law, very eaſily contemneth Gods *Commandements, hee will not be driven from the doore of that hee loves, therefore hee turnes him away from God, and runs after unlawfull things; this man forſooth after money that man after a Harlot, the third after other forbidden pleaſures. But which of the two is more grievous in the offence of the rebellious ſonne, whether his running out from his father, or his going into a noted Houſe?*

surely this flight from his Father seemes more grievous, as it were the cause of his fault following: even so in every sin, Aversion from God is the greatest evill, and the Originall of the evills proceeding from thence. After the same manner plainely in every vertue there are two things to be respected. Let the example be pious liberality to the poore, wherein is seene, both a bountifull hand towards the needy, and a minde turned to Christ, whom it desires to please, and whose Law he wisheth to performe, which is liberall to the poore in that manner, but yet this conversion to Christ is of more worth then that other, and procureth very much grace to every action. As much therefore as thou intendest, so much thou dost.

CHAP. 6

CHAP. VI.

Whether a good or Right Intention can make an evill worke good.

GOd giving a Sacrifice in command to *Abraham: Take me,* (saith hee) *an Heifer of three yeares old, and a shee Goat of three yeares old, and a Ramme of three yeares old, and a Turtle Dove, and a young Pigeon. Genes.* 15 9. God will not have a Pidgeon alone, unlesse a Turtle Dove be joyned with it, to wit, that Bird which belongs to the kinne: hee admits not a Vultur, not a Lapwing, not a Hawke, into the Society, but a Turtle Dove; for indeed God requireth, that to all things which wee offer unto him, wee adjoyne the Dove, a sincere Intention: but if any one to this Dove joyne a

ſtinking Lapwing, hee ſhall offer a moſt ingratefull Sacrifice. Let the Turtle bee with the Pidgeon, let a deed every way not evill be with a good intention: otherwiſe the Pidgeon and the Lapwing are joyned in unequall marriage. A good intention, and an evill worke, is a hatefull Sacrifice to God. From hence it is manifeſt how unwelcome a gift comes to the Almighty from him, who takes from ſome to give to others, or as wee ſay, robbes *Peter* to pay *Paul*, which clothes the poore, but ſteales cloth and leather for theſe Garments. This is nothing elſe, then to thruſt the Pigeons and the Lapwing into one Sacrifice, to goe about to cloath an evill worke with a good intention, which is nothing ſo. But thou maiſt not without cauſe aske the queſtion: why can not a good intention make an evill worke good, when as an ill intention may make a good worke evill? From whence I pray hath an evill intention ſo much force, that it can corrupt even the beſt worke, whereas a good intention is not

of

of ſo great ſtrength, that it can heale an evill worke? A good worke is contaminated with an ill intention, and how comes it to paſſe that an evill worke cannot be amended by a good intention? if faſting out of covetouſneſſe bee of no worth, why is not the ſtealing of Bond-men out of mercy a thing of ſome deſert? moſt clearely Chriſt: *If thine eye* (ſaith hee) *be ſingle, thy whole body ſhall bee full of light: but if thine eye bee evill, thy whole body ſhall be full of darkeneſs.* It ſeemeth therefore in equall right, that a good intention ſhould bee able to performe in an evill worke, what an ill intention can in a good worke. Wee anſwer, according to Saint *Bernards* meaning: *Two evills are ſtronger then one good: where a good intention is not, although the worke bee good, there are two evills, namely an ill intention, and deceiveable errour.* For examples ſake: *I abſtaine in a manner three dayes from drinke, and take it very ſparingly, for there is to come to mee a notable drinker, that I may anſwer him to his owne wea-*

pons, for the present I drinke leſſe that afterward I may drinke more largely.

Here is a double evill: the firſt, an Ill Intention. I ſuffer thirſt for drunkennesſe ſake: the other, an errour of Faith, which perſwades mee to beleeve that this temperance of liquor will not diſpleaſe God. And here is a good worke joyned to a double evill, Intention, *and* Errour, *which elegantly* Bernard: That the eye *ſaith hee,* be truely ſingle, there is required charity in the intention, and truth in election. *Bern. De Præcept. et diſpens.*) But now where there is an evill worke with a good intention, the intention is the onely good, all the reſt are naught. Hereupon though this leaven bee good, it is not of ſuch ſtrength, as to penetrate and change an evill lumpe into better. It is well knowne, *In aſymbolais,* ſuch as are Fire and Water, the Tranſmutation is not eaſie: to thinke well and doe ill, are *Aſymbolaes* in the higheſt degree. It is not ſufficient to a good action, to thinke that it is good; it is alſo neceſſary

Things voyd of any likenes.

necessary that there be no errour or deceite in it: To an evill action it sufficeth that one onely part thereof bee evill. Most divulged is that of Saint *Denis. Bonum constat ex integrâ causâ, malum verò è quovis defectu*: *Good consisteth of an intire cause, but evill out of every defect.* Which *Seneca* confirming, *Adde now hereunto*, saith hee, *that nothing is done honestly, but with what the whole minde hath beene present and intent upon, what it hath gainesaid with no part of it selfe.* Senec. Epist. 82. prop. finem. *To walke well, saith* Hierome, *men must goe in the middle and beaten path: to doe good with an ill intention, is to bend too much to the right hand; to doe ill with a good intention, is to decline too much to the left hand. whether of these bee done the Divell greatly cares not, so either of them bee done, so the Traveller bee led out of the mid way, whereas that is ever the course of vertue; that which exceeds doth as bad, as that which faileth.*

Gregory Nazianzen confirming what hath bin spoken: *who may doubt*

saith

ſaith hee, *that it is a thing of greater skill, to reſtore health to the ſicke, then to take it from the ſound; that it is harder for bitter liquor to become ſweet, then ſweet Wine to become bitter; for to this there need but a few drops, to that a huge Tub is ſcarce ſufficient. It is a Rule in Logicke*: The concluſion followeth the weaker part, where a good intention, and an evill worke is, the whole concluſion is naught. So it is a tricke and meere couſenage, to goe about to ſet forth an action of it ſelfe naught under a good end, to deſire ſo to cover vice with a good intention, as that God may take it for vertue. Excellently *Gilbertus*, *What when a good deed is pretended*, ſaith hee, *and not good indeed, but the contrary is wholly intended, ſhall this eye bee called darke all over, or dimme in part; To me indeed it rather ſeemeth quite blind: For although light bee deputed in the worke, yet none is acknowledged in the intention. But how is the intention good which wiſheth not good?* Masketh *or how ſingle, which hideth it ſelfe under a bare ſhew of goodneſſe?* Gil-

bert.

bert Serm. 22. *in* Cant. D. Bernar-
lo in hoc labore ſuccenturiatus. *He*
which recalls to memory the ſtate of
former yeares, and weigheth the
horrible troubles of the Chriſtian
World, and the moſt grievous rebel-
lion of ſo many Provinces, will per-
haps favourably deſcend to that opi-
nion, as to ſuffer himſelfe to be per-
ſwaded, that many of the rebellious
were deluded with a moſt honeſt end. Purpoſe.
How great a clamour was there of
the parties calling to Armes, and
animating one another with mutuall
incouragements, but for what end,
with what intention? what ſtore
mightſt thou have heard ſay:
That the Word of God may grow,
that the Goſpell may be propaga-
ed. *Many I doubt not, deceived them-*
ſelves with moſt holy words, which
had this one thing in their mouth:
Wee fight for God and the Goſ-
pell. *But O good Sirs, if indeed yee*
fight for God and the Goſpell, why
doe yee riſe up againſt the lawfull
Magiſtrate? why without appa-
rant cauſe, doe yee ſo cruelly bend
your forces againſt theſe and theſe?
This is againſt God, againſt Gods
Word,

Word, this the Gospell forbids. The Word of God is not pleased with Seditions, not with tumults, not with rebellions: neither is any evill to be committed, that any good may come of it. Therefore let goe the most specious Titles, you shall never cloake as you thinke, a most wicked work with a good intention. A good end and a naughty meanes are ill joyned together: the Lapwing and the Dove are no pleasing Sacrifice to God. To take by maine force from one what thou maist give to another, is a thing forbidden. A good intention shall never put true honesty upon an evill deed.

In like manner, did not they which murthered the Apostles, purge the deed with an excellent intention? Christ premonishing in a most cleare Prophesie. *The houre commeth* saith hee, *that whosoever killeth you, will thinke that hee doth God service.* Ioh. 16. 2. For indeed therefore were the Apostles killed, that religion should not be innovated, neither strange worships brought into the Provinces. Thus they overlaid a most grie-

vous

ous crime with a moſt vertuous
itle, for there is ſcarce any kind
f unrighteouſneſſe, which may
ot bee covered with a mantle of
oneſty.

This is to bee moſt apparantly
eene in *Saul* King of *Iſrael* : one
ould have ſworne that the King
as reprehended by *Samuel* the
rophet, more out of paſſion then
eaſon, that *Saul* dealt providently
nd with a good minde. The mat-
r went thus. It was commanded
aul, *Goe and ſmite the ſinners the*
malekites, *and utterly deſtroy all*
hat they have. God required that
nen and Beaſts together ſhould be
ut to utter deſtruction. 1 *Sam.* 15.
. *But* Saul, *and the people ſpared*
gag, *and the beſt of the Sheepe,*
nd of the Oxen, and of the fatlings,
nd the Lambes, and all that was
ood, and would not utterly deſtroy
hem : but every thing that was vile
nd refuſe, that they utterly deſtroyed.
. 9. *Samuel* therefore comes to
im, *And what meaneth then* ſaith
ee, *this bleating of the Sheepe in*
ine eares, and the lowing of the
Oxen which I heare ? To whom

Saul :

Saul: They have brought them from the Amalekites, ſaith he, *and the people ſpared the beſt of the Sheep, and of the Oxen, to ſacrifice unto the Lord thy God, and the reſt we have utterly deſtroyed.* What harme I pray is here? is not this a very good intention, to Sacrifice them to the Lord thy God? Is not this to doe wiſely, to ſpare the beſt things for uſe of the Sacrifice, and to conſume all the reſt that was refuſe? But notwithſtanding *Samuel* weighing this fact in another Balance, *Wherefore* ſaith he, *didſt thou not obey the voice of the Lord, but didſt fly upon the ſpoile, and didſt evill in the ſight of the* Lord? *Yea, I have obeyed the voyce of the Lord,* ſaith *Saul, and have gone the way which the Lord ſent me.* To whom *Samuel, Hath the Lord as great delight in burnt Offerings and Sacrifices, as in obeying the voice of the Lord? Didſt thou feare the people? but God thou oughteſt more. Haſt thou offered theſe things to the Lord? but obedience is better then ſacrifice. Didſt thou thinke that Gods Commandements are to bee ta-*

ken

ken in a more favourable ſence? but Rebellion is as the ſin of Witchcraft. Didſt thou imagine God not to command that ſo ſtrictly? but ſtubbornneſſe is as iniquity and Idolatry. The ſumme of ſummes is this: Thou haſt done fooliſhly my *Saul*: diſobedience cannot bee defended with a good intention. To ſteale Leather cloſely, and to make ſhooes of it for the poore, is almes worthy of a halter.

Of the ſame kind is this: The Maſter calleth preſently for his Servant, which then being drunke, and not able to ſtand on his leggs, another of the Servants to excuſe him ſ. Maſter, ſaies he, hee is not well: Here he lyeth, as he thinks honeſtly. But is this lawfull? not at all, a lye is the enemy of truth, it is a fault, although thou caſt the cloake of a good intention upon it. It is true indeed which *Bernard* gives us to underſtand: *A good intention excuſeth a word or deed which is not ſo very good*, Si non a toto, ſaltem a tanto, *if not wholly, yet at leaſt in part; to make it bee the leſſe fault in him, which*

lyes

loves the right, and does the wrong unwittingly. Bern. l. de præcept.

In how great a ſtraight was the moſt chaſt *Suſanna*, when ſhe was taken alone in the Garden by the two Elders lying in waite for her? the loſſe of good name and life was preſent before her eyes, nor yet that ſhee might not looſe her good name and life, could ſhee bee drawne to commit Adultery, and forgoe her right intention to God. *Daniel* 13. After the ſame manner does one ſeeke recreation of minde: he ſeekes here a thing not unlawfull, a good intention, but if hee ſet two together by the eares to fight, or wrangle, he ſhall never defend his ill deed with a good intention. Hee doth the ſame, which keepes wild Beaſts to hunt for lawfull ſport, but this is to the dammage of his Neighbour, and divers others, whoſe Corne hee treads downe, and ſpoiles their grounds: here indeed is a good intention, but an evill action by no meanes excuſable, juſt like a ſtollen Hide, and ſhooes given out of it for an almes.

Auguſtine

Auguſtine confirming all this elegantly. *There is much reſpect to bee had*, ſaith hee, *for what cauſe, for what end, for what intention a thing is done; but thoſe which wee know apparantly to bee ſins, wee muſt not doe with any pretence of a good cauſe, not for a good end as it were, not as if with a good intention.* And to diſtinguiſh workes good of themſelves from others, which are neither good of themſelves nor evill, hee adds; *Becauſe thoſe workes of men, even as they proceede of good or evill cauſes, are now good, now evill; which of their owne nature are not ſins.* But whereas the workes themſelves are ſinnes, as Thefts, Whoredomes, Blaſphemies, or ſuch like, who is it that can ſay, Theſe things muſt bee done for good cauſes, either to make them no ſinnes, or which is more abſurd, to make them righteous ſinnes. Who is it may ſay, that wee may have ſomewhat to give the poore, let us ſteale from the rich, or let us ſell falſe Othes, eſpecially if the harmeleſſe bee not hurt thereby, but the wicked

throwne

throwne downe the rather by the sentence of the Iudge? for two conveniences are wrought by the sale of this one lye, that so both mony may bee got to sustaine the poore with, and the Iudge deceived, that a man may escape punishment. Why doe wee not suppresse, although wee can, true Wills or Testaments, and put false in the place? that unworthy people may not have Lands or Legacies, which doe no good out of them, but rather they by whom the hungry are fed, the naked are cloathed strangers entertained, captives redeemed, Churches reared? why may not those evills be done for these good things sake, if for these good things sake, neither are those things evill: Who may say those things, but hee which endevours to turne the world, and all rights and customs upside downe? *August. Tom. 4. l. Contra mendac. c. q. ante med.* Therefore in *Augustines* judgment, no evill must bee done, although wee hope a manifold good will come of it. But *Augustine* making this Objection to himselfe: *Some man,*

Vent

man, ſaith hee, *will ſay, therefore any Thiefe whatſoever may bee compared with that Thiefe which ſtealeth with an intent of mercy.* Who can ſay this? but not any of theſe two is therefore good, becauſe one is worſe, for he is worſe which ſtealeth for covetouſneſſe, then hee which ſteales for compaſſion: but if all theft bee ſinne, wee muſt abſtaine from all theft. *Lib. antedict. c.* 8. After the very ſame manner wee may ſay with Saint *Auſtin. If every lye bee a treſpaſſe, wee muſt avoyd every kind of lying, whether it bee the lye of Honour, or the lye of Office, or the lye of compaſſion.* For Service witneſſe the ſame Saint *Auſtin, If wee lay open this way to ſinnes, to commit leſſer, that others may not commit greater, all vices will enter in and raigne without bounds or limits, an infinite compaſſe. To be wiſe in this manner, what is it elſe, but to play the foole, or rather the mad man?*

How ill therefore doe Parents provide for themſelves and their Children, whiles they gape after all kind of gaine, that they may not leave their iſſue in a meane eſtate?

ſtate. A good end, to encreaſe their Childrens living, but an evill deed, to ſteale out of the poore mans Boxe, to rob the Spittle, to hunt after all kind of advantage.

In the yeare nine hundred forty nine, *Thuli* King of *Hungary* with a mighty Army invaded *Italy*. King *Berengarius* caſt about how to free the *Italian* Coaſt, and to repell the enemy, a good end, a very good intention, ſo hee had uſed a good meanes in the buſineſſe: but ſurely he tooke no good courſe, hee did ſo pill the Temples and Houſes of the Commonalty, that from all parts hee ſhaved a mighty treaſure, out of which the *Hungar* could eaſily meaſure ten buſhells of mony, whatſoever remained hee kept to himſelfe, being made richer even by meanes of his enemy. *Luitprand. Ticin. l. 5. Hiſt. c. 15.*

So alſo when one deſires to be cured, and made well of his diſeaſe, a very good end: but hee ſends to Fortune-tellers, and Prophets, to Diviners, and Wizards; to Conjecture s, and Magitians,

this

this now hee doth very ill, neither ſhall hee cleare his offence with an honeſt end. So one ſues for an Office, Calling, Dignity; hee deſires to riſe, an end in it ſelfe not evill. *If a man deſire the Office of a Biſhop, hee deſireth a good worke.* 1 *Tim.* 3. 1. but if hee goe about this, leaſt a poorer, though a fitter man then hee come before him, if hee bee free of his monie and gifts, if after much beſtowed hee promiſe more, and ſo climbe high by Silver ſtaires, or if otherwiſe he remove another out of his place, that hee may ſucceed into it himſelfe, they are naughty deeds, although that which hee affecteth be not evill.

So ſome body elſe deſires an end of a ſuite at Law, ſurely hee longs for a good thing, but becauſe hee anoynts theſe and theſe mens hands with ſilver, and drawes them with bribes to his ſide, therefore hee corrupts and deſtroys a good end with baſe liberality. Evill is not to bee done, that good may come of it: I may lawfully goe into a Chamber, but not through the

the windowes. So all actions which are destitute of Christian Prudence, shall never put on the credite of true vertue, although they bee done with the best intention. Without Prudence no act is good. *Bee yee wise as Serpents. Math.* 10. 16. Nor does it excuse to say: I thought it was to bee done so, I thought not this hurt would have followed, I thought this man was to bee punished. He was as thou saiest, worthily to be corrected, but not to bee defamed, not so rigorously handled. *Many have the zeale of God, but not according to knowledge. Rom.* 10. 2. The *Iewes* were carried with that fervency to the Law of *Moses*, that whersoever they could, they went about to extinguish the honour of Christ: behold under the great zeale of the Law, did lye their hate of the Law-maker. But if a good intention cannot throughly correct an evill action, what will it bee to adde an evill worke to an evill intention? if to use good things ill be evill, to use evill things ill will bee worst of all. The heavenly

venly Spouſe is praiſed for the comlyneſſe of her cheekes. *The cheekes are comly. Cant.* 1. 10. No body is beautifull, in *Bernards* eſtimation, which hath one cheeke blobbed, or is like waxe, it is neceſſary that both of them ſmile with a lovely colour. *Study* ſaith hee, *to have both theſe cheekes of thy intention beautious. Bern.* Serm. 40. in *Cant. poſt med.* For it is not enough that the intention be good, but beſide this a good action is required, or at leaſt that which is not evill. Wee muſt aime at this marke, to doe all things with amoſt ſincere intention. Nor let us love to be deceived with ſuch ſpecious pretences. *Howſoever I am of a good meaning, I have reaſons and cauſes for that matter; I did this and that out of this or that inducement.* I pray let us not deceive our ſelves, wee ſhall not get credit to our actions by words, hee is good to ſmall purpoſe, which is good but from the teeth outward. And truely it is to bee feared, that many times there is little vertue, beſides that flattering conceite which beguileth

us. Affection too too frequently overſwaies our judgement. And as often as wee are driven upon this or that, either by cuſtome, or ſome ſudden motion which is not good, notwithſtanding wee vainely give out that: to Gods glory. Therefore examine thy ſelfe, I pray good Chriſtian, whether indeed the glory of God hath moved thee to this? or whether ſome thing elſe were the cauſe of it? or whether cuſtome or thine owne affection lead thee hereunto: And how comes it to paſſe that thou canſt make ſuch haſt, yea and runne to the Table, to gadding, to ſport; but to thoſe things which are thy duty, and the part of vertue, ſcarce goe or creepe. Is this to goe about all things with an even pace for the glory of God? Beleeve mee, ſuch manner of ſpeeches as theſe are commonly meere pretexts, whereby wee ſhall never excuſe our evill deeds to GOD. What I ſaid I ſay againe: GOD will have the Turtle to bee joyned with the Pidgeon, not the Lapwing.

A worke every way not evill to bee with a good intention; not directly contrary, no obliquely, but juſt for his glory.

CHAP. VII.

What are the degrees of a pure and Right Intention.

EXperience teacheth, that water which floweth from an high place, although it take the courſe by diverſe turnings and windings, meander-like, yet at length aſcends to the height of the firſt fountaine, and is equalled with the originall Spring, as is to bee ſeene in diverſe Conduits. The very ſame in a manner wee may obſerve in the actions of men, which all flow from the intention, this is the ſowrſe and fountaine thereof, for whereas no man doeth with reaſon, which doeth without intention; by how much

higher then the intention is, by ſo much alſo the action: for truely our actions doe ſometimes let downe themſelves into a deepe Gulfe, and runne headlong into a profound valley, and as it were quite loſe themſelves.

And that there have beene ſome religious men, which being delicately brought up, accuſtomed to no other then pretious garments, to no other then dainty fare, onely to honourable affaires, would have thought it a terrible treſpaſſe before, to handle a Beſome, to ſweepe a floore, to make cleane but one little Pot. But when they have taken a religious life upon them, accounted it an honour and a pleaſure, to doe all thoſe things, and farre baſer very readily. So Saint *Iohn Damaſcene* formerly the Kings chiefe Præfect of his Court, afterward a ragged Monke, was found by a great man making cleane very Sinkes. Behold into what a profound depth did this water precipitate it ſelfe! but like as a Torrent falling from ſome ſteepe place, recurs to his fountaine,

Scouring

taine, ſo theſe actions alſo though the vileſt, becauſe they have a lofty Originall, becauſe they are undertaken for Gods ſake (for from this intention they iſſue) therefore they come home to their Originall, and returne to their firſt fountaine, they take their end and reward both from God, from whom they tooke their beginning. So much it maketh for advancing the moſt contemptible actions to greateſt dignity, to have the higheſt intention, which is God himſelfe. And hereof wee have ſpoken hitherto, It remaineth to ſhew certaine degrees therein, and thoſe three; to aſcend the uppermoſt and loftieſt of all theſe, will not bee hard to him that is willing. Theſe degrees I now aſſigne in order.

The firſt is, in all things ſo to attend the honour of God onely, that all affection to theſe tranſitory things may be put to death, by earneſtly reſpecting that onely which may pleaſe the Lord. Hee which in hot weather comes home weary of long travaile, ſuffers all the burden of his Garments to

At randome,

hang looſe about him, puts off his Hat, throwes away his Cloake, openeth his Doublet, undoes his Coller and his Girdle, ſo expoſeth himſelfe to take the coole aire. In like manner whoſe heart is inflamed with God, hee eaſily puts off the affection, which formerly hee bore to theſe fading things. *Bernard* of the inner houſe, *For how* ſaith hee, *doſt thou perfectly love, or art loved, unleſſe thy mind bee carried upward in deſire of true goodneſſe? Bern. l. antedict. c. 69. fine. Collect thy ſelfe to thy ſelfe, and reſt in the onely deſire of God.* And here the ſaying of Saint *Auſtine* is moſt true. *Hee loves thee the leſſe, O Lord, which loves any thing beſide thee.*

Eſther that mighty Empreſſe, which had *Aſſuerus* reigning over an hundred and ſeven and twenty Provinces in her power, which might have flowed (if ſhee would) in all kind of pleaſures, yet notwithſtanding: *Thou knowest O Lord,* ſaith ſhee, *that I hate the glory of the unrighteous, and abhorre the bed of the uncircumciſed.*

Neither

Neither had thine Hand maid any joy ſince the day that I was brought hither, but in thee O Lord God of Abraham. *Eſt.* 14. 18, And this is the firſt degree of a pure intention. *To depart from the love of created things.*

The ſecond is, *A departure from ones ſelfe.* This teacheth by what meanes one may not bee mindfull of himſelfe, but account it the onely pleaſure, to bee ſatisfied with the Will of God onely. Even as it is a marvellous delight to the bleſſed in Heaven, to ſee the Will of God taking its courſe through the whole world, and even through Hell it ſelfe as it were with a ſtill foote, nor any thing any where to bee found, which can reſiſt his divine purpoſe. Yea which is moſt to bee admired, that pleaſure does not ſo affect them, becauſe they poſſeſſe goods which cannot bee loſt; as that God is moſt benevolent towards them, beares a ſpeciall reſpect to them, and doth very much favour their joyes. And this is it which *David* the King of *Iſrael* cryes out; *O give thankes* Without ſtumbling.

unto the Lord, for hee is good. Pſal. 118. 1. *O give thankes unto the Lord,* not becauſe hee hath made me of a Shepheard a King, not becauſe hee hath made me of a poore man a rich man; nor therefore becauſe hee hath promiſed to give mee ſo great things beſides. *But confeſſe unto the Lord, becauſe he is good, becauſe his mercy endureth for ever.* This is another degree of a pure intention, yet not eaſily to be exceeded by that which the Kingly verſe thus noteth: *Men will praiſe thee, when thou doeſt well unto them. Pſal.* 49. 18. In this degree therefore one forgets and forſakes himſelfe, which is not ſo ready at hand with all men: for it is not hard to forgoe ones goods, but very hard to forgoe ones ſelfe. This forgetfulneſſe of ones ſelfe conſiſteth in vertue.

The third is, when a man ſerveth God, not onely that it may pleaſe God, for yet this alſo hath I know not what humane reſpect in it, but becauſe God pleaſeth him in this ſervice, or it pleaſeth him to ſerve God in this manner, or becauſe

cauſe God is good, that hee vouchſafeth to accept of our endeavours, and ſheweth himſelfe to bee taken and contented therewith, The divine Pſalmiſt, *I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely, Thou O God haſt taught mee from my youth up untill now: therefore I will tel of thy wondrous workes.* *Pſal.* 71. 14, 15. I truely am a man unlearned, for I have not knowne Literature, but I doe ſo well underſtand Gods Omnipotency and Iuſtice, that I have nothing more frequently in my mouth: I will therefore moſt gladly ſerve this ſo good, ſo potent, ſo juſt a Lord, and for that cauſe will I ſerve him, becauſe he is ſo good, ſo potent, ſo juſt. *Bernard, O pure,* ſaith hee, *and ſpotleſſe purpoſe of the Will, and indeed ſo much the more ſpotleſſe, as there is left in it no mixture of her owne.* *Sic affici deificari eſt:* to bee ſo affected, is to bee deified. *Bern. de dil. Deo.* Qualified

Chriſt about to charge the firſt of the Apoſtles, very accurately

ſtirring up this pureſt intention in him. *Peter*, ſaith he, *loveſt thou mee?* This now I doe, that I may commend the care of my Office to thee, and commit my ſheepe to bee fed, but thou canſt not execute this duty, and undertake my part, without a moſt pure intention. Therefore my *Peter*, *loveſt thou mee?* neither did Chriſt before aſſigne this charge to him, then he had three times plainely pronounced, whether his heart, eyes, and intention went, and had ſaid, *Lord thou knoweſt that I love thee.* At length Chriſt: Therefore my *Peter*, if I doe ſo much pleaſe thee, and thou wilt ſerve mee for mine owne ſake, now I commit my Flocke unto thee. *Feed my Sheepe. Ioh.* 21. 15. O Prelates, O Biſhops, and Arch-biſhops: O Princes, O Magiſtrates, and Preſidents, O Iudges and Guides of the people, take heede whither your eyes, whither your mind and intention is carried; ſee what yee ſeeke, whether your ſelves and a prey of your ſubjects, or elſe the ſafety and good of your Subjects:

Marke

Marke whether yee plead rather your owne cauſe, or the Common Wealths: conſider, I pray, whether yee looke after God and his glory, with a moſt pure intention in all things. *Be wiſe now therefore O yee Kings: bee learned yee that are Iudges of the earth. Pſal.* 2. 10.

The Emperour *Auguſtus* in times paſt diſmiſſed a young man from the Warre, which carried not himſelfe like a good Souldier, and when the yong man required, what anſwer hee ſhould give his Father at home? *Auguſtus* to him againe, *Tell him*, ſaith he, *that I doe not pleaſe thee.* He would have ſaid, *Thou doſt not pleaſe mee, therefore I can very well bee without thy ſervice.* Wee Chriſtians, let us doe ſo with God, that every one may thinke thus for his owne part: Lord, I deſire to ſerve thee, and will ſerve thee to the utmoſt of my power, becauſe thou pleaſeſt me exceedingly in all things; for that cauſe, my Lord, plainely for that, and with this very intention will I ſerve thee, as long as I live, and ſet all my veines to worke upon

pon this, that I may ſpend all my deſire, and my ſelfe wholly upon thy ſervice, becauſe thou canſt not but pleaſe me. This is a ſincere and pure intention indeed, this is *Midas* his rod, turning all it touches into gold.

But this intention becauſe ſo pure, therefore alſo ſo delicate and impatient of all mixture. Gardiners know that ſome fruits are ſpoiled onely with a fall to the ground; ſcarce any faire Apple, or Peare falleth from the Tree, but it gets ſome ſcarre, and ſhewes it ſelfe hurt. A ſincere intention is a tender fruite, and is marred but with one daſh againſt the earth. To ſerve God, for feare of eternall puniſhment, is not a thing forbidden, nor is this feare, evill, but yet it is ſervile: unleſſe it were good, *David* had not well ſaid, *My fleſh trembleth for feare of thee, and I am afraid of thy judgements. Pſalm.* 119. 120. Notwithſtanding Divines ſay, that hee ſhould ſinne, which ſhould thinke in this manner, if there were no Hell, I would commit this offence, for ſuch a thought

thought would proceed from a perverſe will. To ſerve God in hope of an eternall reward, is a better mind then that before, yet not the beſt. I have inclined my heart to keepe thy Statutes alway even unto the end. *Propter retributionem*, for great is the benefit thereof, according to *Hieromes* Tranſlation; or as we finde it *Pſalm.* 19. 11. *In keeping of them there is great reward.* To ſerve God for Gods ſake, this is the beſt and pureſt intention of all. *O give thankes unto the Lord, for hee is gracious: becauſe his mercy endureth for ever. Pſal.* 118. 1. This laſt intention is continually to bee inculcated by all men, for the greateſt reſpect is to be had, with what minde one doth all things: at this point lyeth the eternall, exceeding great recompence of reward

There was one which was about to counſell his very good friend, did firſt demand of him: *Haſt thou I pray any ſilver which is pure and unmixt?* I have, ſaith hee, five hundreth Florens more or leſſe. Hee againe: *If thou wilt heare me,*

ſaith

ſaith hee, *Doe not turne it into caſh, but prepare it for ſome other preſent*: Should I give it for a preſent, ſaith hee? my meanes will not beare this. He once againe: *My deare friend*, ſaith hee, *thou ſhalt give it in this manner, and grow rich by giving. Beleeve mee, to beſtow fitly, is the way to bring encreaſe. This thou ſhalt doe by my advice, thou ſhalt get a Baſon and Ewer made of thy ſilver, and give to the prince: the firſt weeke after five thouſand* Philips *will returne to thee, together with thankes and ample favours. I engage my houſe, if it come not ſo to paſſe.* This Lord can endure nothing leſſe, then for any thing to bee given him *gratis*, and hee recompences all liberality towards him with ſo great intereſt, as a man would eſteeme the preſent ten times of more worth then it is. Therefore give unto him, if thou wilt encreaſe thy eſtate by venturing. The party gave his friend infinite thankes, and promiſed hee would uſe his counſell. Have yee underſtood this? The Intention is after the very ſame manner:

manner: Some ſerve God, and like vile and abject ſoules they feare torment, they ſtand in awe of hell, very Drudges. Others do like Penſioners, which that they may get a place of publike maintenance, lay out all their money; for ſo theſe ſhall be ever provided for: So very many ſerve God in hope of reward for heaven as their wages, proper ſervants. Others in concluſion ſerve God for love, as children a moſt loving parent. A ſon under age, when his father makes a feaſt, ſtandeth amongſt the ſervitours, and miniſtreth to the gueſts, yet thinks upon no recompence, for he is the ſon, which often heareth that ſweet one from his father; *Sonne thou art ever with mee, and all that I have is thine. Luk.* 15. 31. Such, O Chriſtians, ſuch altogether let us likewiſe bee, not ſlaves, not ſervants, but Sonnes, ſince God himſelfe vouchſafeth ſo great honour to us wormes and no men, for behold what manner of love the father hath beſtowed upon us, that wee ſhould bee called the Sonnes of God.

God. 1 *Ioh.* 3. 1. Doth not a Servant alſo, which is any thing ingenuous, account it a great matter, that his maſter is pleaſed with him, and like well of his ſervice? this is dearer to him then Gold. May not the Sonne therefore repute it the greateſt riches to pleaſe his Father? *Chryſoſtome*: *Requireſt thou*, ſaith hee, *another reward yet, beſides this thing that thou haſt deſired to pleaſe him? thou knoweſt not at all how great a good it is to pleaſe the Lord. Chry. l. 2. de compunct: cord. Be yee therefore followers of* GOD, *as deare Children. Epheſ.* 5. 1. Let it delight you, not to ſell, but to give all the ſilver of good workes to GOD, nor to require wages or reward for them: ſo there will returne not onely a thouſand Florens for an hundred, but alſo ſo many and more for a farthing. *Chryſoſtome* fitly admoniſhing: *Let us not thinke*, ſaith he, *that we ſhall want our reward, if wee labour not for reward; yea for this very thing our reward ſhall bee greater. Chry. Hom.* 5. *in Epiſt. ad Rom.*

For

For every worke by how much leſſe it aimes at the gaine of the doer, hath ſo much the purer intention, and is it ſelfe the more perfect. *If wee bee Children, then Heires, Heires of God, and Joynt heires with Chriſt. Rom.* 8. 17. God is more ready to render gift for gift, then to ſet up a Brokers Shop, and put mony to exchange.

The Daughter of *Pharaoh* King of *Egypt*, hired *Moſes* his mother for a ſumme, to bring up the little one for her, but ſhe not perſwaded with the mony, but induced with motherly love, very readily did what ſhee required. Such eyes as theſe, ſuch a loving intention as this will God have: for they which ſerve God for hope of reward, or feare of puniſhment, ſerve him ſo, as wee doe meate and drinke, not for themſelves, but for our owne ſake. Here immoderate ſelfe love intermixeth it ſelfe, which Chriſt ſetting forth in his owne colours: *Yee ſeeke me*, ſaith he, *not becauſe yee ſaw the miracles, but becauſe yee did eate of the loaves and were filled. Ioh.* 6. 26.

The

The Divell in this case tryeth every way how hee may either corrupt the intention, or that which hee cannot corrupt, hee may at least wise affright. Two certaine men, lived in a solitary place, rather to God then themselves in great unity, and no lesse proficiency. The fiend envying them these treasures of life in so great poverty, and that hee might set a trappe in their way, puts on an Angel of a glorious shape, so appearing to the elder, that he might deceive them the better. *I am a Messenger*, saith he, *of no good newes to thee, or surely to thy Associate, for that young man thy fellow Souldier and companion in this holy conflict, being sore knowne of God, is already destined to eternall flames, therefore what ever he doth never so well, hee doth all in vaine.* The old man was astonished at these speeches: *O terrible newes* saith hee! *therefore must this young mans so excellent paines and endeavours come to nought! ah, my soule pitties it.* Here againe the Angel from Hell: *I knew*, saith hee, *that thou wouldest*

wouldeſt heare this not without ſighes and groanes, but yet the Diuine Decrees cannot bee reſcinded: So vaniſht out of his ſight this moſt beautifull Bugbeare. By this meanes the old man could never looke upon the young man his Companion without a deepe ſigh, preſaging his griefe. At length the young man noted it, nor deferred to aske, what the cauſe was, that, as often as hee lookt upon him, did withall fetch a ſigh? whereat the old man againe, ſhewing the ſame pittifull expreſſion: why doſt thou enforce mee, ſaith hee, to repeate mine ineffable ſorrow? thou maiſt wiſh mee to hold my peace here, rather then ſpeake. This ſame tergiverſation of the old man greatly ſtird up the young man to extort his anſwer. The old man therefore wearied with many entreaties, that hee would declare whatſoever it were, at length not without groaning. *It is ſignified unto mee,* ſaith hee, *that thou art to bee damned and ſtriveſt in vaine for Heaven.* Here the young man with a ſingular alacrity: *O*

Speake out

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my Father, saith hee, *let not this trouble or afflict thee : Hitherto I have served* GOD *not as a mercenary for Heaven, but as a sonne out of duty, because hee is the chiefest good, to whom I owe my selfe wholly, whatsoever hee may finally determine of mee.* The elder admiring so sincere Intention of minde; *let us serve* GOD saith hee, *to the uttermost of our strength: that good Father cannot put off a Father : hee hath care of us.*

Neither did GOD deferre to shew his fatherly affection towards such obsequent Children. Shortly after hee sent downe his true Angel to perswade the old man, not to beleeve the Tales of that cheating Divell, that the young man was ordained by God to eternall rewards, and that he was singularly well pleased with sucha generous mind in his service. God will therefore be served of us, not to that end that we may escape the bottomles dungeon, nor to that end that we may inhabite the heavenly Temple; but because hee is most unworthy of the duties

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of all men and Angels : wherefore the greateſt reward of good deeds is, *To pleaſe* GOD. For indeed GOD is of ſo great goodneſſe and liberality, that hee doth not reject the homage even of Slaves fearing Hell, or ſervants hoping for heaven, but they which ſerve a plainely voluntary and free ſervitude; theſe he embraceth as truely loving Children, to every one of theſe anſwereth that lovely ſaying : *Sonne, all that I have is thine.*

CHAP. VIII.

CHAP. VIII.

What an ill intention is.

THe Waspe is a little Creature, but that member which it hath ſtrucke, how doth it ake, and beat, and burne? The Gnat is a much ſmaller Fly; how ſlender a Nebb hath it? yet therewith as with a Gimlet it draweth blood, and the part which it hath wounded, preſently ſwelleth. What is thinner then the ſting of a Scorpion? the eye can ſcarce perceive it, yet therewith as with an inviſible Dagger the whole man is ſtabb'd to death. How great a lumpe of Dowe doth a little Leaven paſſe through in a few houres? one little meaſure of Vineger, or a drop of Gall, ſpoyleth a whole Veſſell of generous Wine. An ill intention is ſo ſtrong and cruell a Poiſon, that it depra-

More ſubtill

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veth any good action whatſoever. Wee have hitherto entreated of a good intention, what it is, and how neceſſary. Now moreover we will diſcourſe of an evill one, and declare how this Leaven, how this filthy poiſon infecteth the beſt things: how this ſubtill ſting of a Scorpion killeth without more adoe.

The Statue appearing to King *Nabuchadnezer*, was a prodigy for price, matter, and magnitude; an incomparable Tower of Gold, Silver, Braſſe, Iron. But becauſe the lower part thereof was not firme, becauſe the feet were of Earth and Clay, therefore one little ſtone did ſo ſhiver this precious heape, that not ſo much as a Tyle was left fit for uſe. *Then was the Iron, the Clay, the Braſſe, the Silver, and the Gold broken in pieces together: and became like the Chaffe of the Summer threſhingfloores, and the winde carried them away. Dan.* 2. 35. Even ſo an ill intention doth ſo batter a good worke whatſoever it be, that it leaves it not the leaſt goodneſſe behind. That which hath

hath an evill end, is it ſelfe alſo evill. Thoſe two hundred and fifty ſeditious Princes of the aſſembly offered incenſe; every one of theſe had his Cenſer. Thou wouldſt have ſaid there had beene as many Prieſts, as there were heades of this Function. Over-againſt them ſtood *Aaron* by himſelfe. So on both ſides they did the ſame thing, as if they had ſtrove who ſhould better execute this Office: which part therefore overcame? which did more pleaſe the Lord? God was extreamely againſt them all, not becauſe their Cenſors were little worth. *For* Aarons *Cenſor was of the pureſt Gold, but theſe mens Braſen.* Vide Iacob. Salianum cum. 2. Annal. vet. teſt. Anno Mundi. 3547. n. 1 Numb. 16. *or becauſe their Inſence was leſſe fragrant, but becauſe their intention was the worſt, whereby they endeavoured to draw* Moſes *and* Aaron *into hatred with the people. Wherefore they were all ſwallowed up by the revengefull earth,* And they went downe alive into the pit, and the earth cloſed upon

upon them, and they perished from among the Congregation. *Their Censers were made broad Plates for a covering of the Altar; that it might bee a perpetuall monument to the* Israelites, *whereby they might bee put in minde, that God beareth not respect to the action, but to the intention. That which hath an evill end, is it selfe also evill.*

How great things have beene done in all Ages, and are at this day done in the world, which to humane eyes may seeme most excellent, most holy, whereas the all discerning eyes of GOD, condemne the same as starke naught? And note mee I beseech you, the Royall young man *Absolon*, how humane, how obsequious, and how modest was hee? First hee stood early in the morning at the Kings Gate like a Porter, and when any one came to doe him obeysance, *Absolon* put forth his hand, and tooke him, and kissed him. 2 *Sam.* 15. 5. Who ever saw a young man of the Royall Bloud equall to him in courtesie? for if any one came about businesse to

the Court, hee called him unto him in a friendly ſort, asking *from what City hee came*; which as ſoone as hee underſtood, moſt familiarly cheares up the man: thy matters ſaith hee, ſeeme to mee good and right; but there is no man deputed of the King to heare thee. O what a clement and benigne Lord is here, and how fit will hee be hereafter to ſit at the ſterne of the Kingdome, and beare rule! for ſaith hee, *O that I were made Iudge in the Land, that every man that hath any Suite or cauſe, might come unto mee, and I would doe him Iuſtice.* Behold a mighty friend, both of labour and Iuſtice. But who may not ſee that under this ſtone lyeth a Scorpion, which moſt ſubtilly poyſoneth all the deeds of *Abſolon*? For to what end is all that mildneſſe, and prolixe courteſie? to what end are ſo many Complementing ſervices? to what end riſeth hee ſo early in the morning, taketh commers and goers by the hand and kiſſeth them, promiſeth himſelfe a Iudge, but that hee may ſhake off the

Crowne

Crowne from his Fathers head, and ſet it on his owne? That which hath an evill end, is it ſelfe alſo evill.

Beſides, what is more holy then to vow to God and pay? this very thing did the ſame righteous, I may ſo ſay, deceiver *Abſolon*: hee vowed a Sacrifice and Pilgrimage, and for that cauſe requeſting leave of his Soveraigne Father to be gone: *I pray*, ſaith hee, *let mee goe and pay my vow, which I have vowed to the Lord in* Hebron, *for thy Servant vowed a vow, while I abode at* Geſhur *in* Syria *ſaying, If the Lord ſhall bring mee againe indeed to* Hieruſalem, *then will I ſerve the Lord.* Is not this an excellent act, what is better then the ſame? *I vowed a vow*, ſaith hee, *and will Sacrifice to the Lord.* All this ſeemeth very worthy of praiſe: but what is the drift of all this? deceitfull, perverſe, impious. That hee might thruſt a good Father out of his Throne, and reigne himſelfe, hee invented all theſe things, all tended hither. From hence was it a wicked vow, a wicked Iourney, a wicked

ked Sacrifice. That which hath an evill end, is it ſelfe alſo evill.

Of the ſame painted wickednes was that *Galilean* Foxe *Herod.* This King alſo counterfeited a Pilgrimage, to goe to worſhip the new King of the *Iewes*: *That I*, ſaith hee, *may come and worſhip him alſo. Matt.* 2. 8. Had not this I pray beene a holy Iourney? yes truely: but with what intention had hee come? that he might murder the little Infant newly borne in his Cradle. That which hath an evill end, is it ſelfe alſo evill. But how frequent is this in Princes Courts? what a daily thing almoſt, to cogge, and diſſemble, to kiſſe the hands, and ſtretch them out at length, to bow downe at other mens knees, to act a thouſand pleaſing tricks, to omit no ceremonies, to promiſe all humble ſervice, to faine himſelfe an entire friend, to droppe words ſprinkled with Seſamum and Poppie, to ſpeake meere hony. But where is the heart and intention? The tongue is in hony, but the heart

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in gall. The hands indeed are benevolent, the mouth full of humble ſervices, the countenance promiſeth friendſhip, but the intention whiſpereth the contrary. This many times wiſheth the Gallowes, the Rope, the Divell, and all the crew of ill fortune to take him. The tongue indeed ſaluteth very kindly; there is not any one, my Brother, that I had rather ſee, then you: the intention addeth, but upon the Gallowes. The tongue, as it is taught, very readily prates: I deſire nothing more, then to ſerve my Lord; the intention ſuggeſteth: but for mine owne profit. The tongue moſt officiouſly wiſheth: I would I could gratifie my very good friend in ſome great matter: the intention ſhewes how, but without my paines. O *Herod*, O *Foxe*, how farre different is this, to ſay, and thinke the contrary to what thou ſayeſt? It is eaſie to vent words, but to adde a good intention to every word and deed, this is vertue.

Exquiſitely *Publius Mimus*: *Looke not*, ſaith hee, *how full hands*

one offereth unto God, as how pure. For a teſtimony hereof, I propoſe two Suiters together, *Ezechias*, and the *phariſee*, who out of the ſame kind of Petition doe ſupplicate the Divine Majeſty. King *Hezechias*: *I beſeech thee O Lord, remember now how I have walked before thee in truth, and with a perfect heart: and have done that which is good in thy ſight.* 1 *King.* 20. 3. The *Phariſee*: *God I thanke thee that I am not as other men are.* What elſe is this then to ſay, That hee had walked before GOD in truth, and with a perfect heart? which alſo *Ezechiah* ſpake of himſelfe. The *phariſee* goes on: *I faſt twice in the weeke, I give Tithe of all that I poſſeſſe.* *Luk.* 18. 11, 12. Both of them commendeth himſelfe, the Prayer of both is the ſame in ſubſtance: Why therefore did his pleaſe, but this mans diſpleaſe? Saint *Gregory* reſolving this doubt: *It falleth out many times*, ſaith hee, *that the juſt and unjuſt have words alike, but yet alwaies an unlike heart: and out of what ſpeeches the Lord is offended*

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by the unjuſt, in the ſame manner alſo hee is well pleaſed of the juſt. Behold the *Phariſee* juſtifieth himſelfe in deed, *Ezechiah* in affection: why therefore doth he offend, and this pleaſe? Almighty God weigheth every mans words by his thoughts, and they are not proud in his eares, which proceed out of an humble heart.

But I propoſe other two, doing very like one another with farre different conceites. *Thomas Aquinas*, a holy man, and the *Trojan* adulterer *Paris*, Saint *Thomas*, as they remember of him, ſitting at meate, caſt his eyes very ſtedfaſtly upon a beautifull woman, being demanded the cauſe of it by one that ſate neare ſomewhat offended thereat: *I admired* ſaith he, *the Creator of the World: for if there be ſo much beauty and comlineſſe in created things, the Maker and Creator himſelfe muſt needs be infinitely more comely and beautifull; if fraile men dye ſo excell in favour in this Pilgrime ſtate, what ſhall the bleſſed bee after the reſurrection in Heaven? Vide ſpecula p. Ioan: Da*

vid. ſpec. 9. pag. III. *ſo* Thomas Aquinas *roſe from the Table with a free conſcience and good intention, and encreaſed in the love of* God. *And perhaps this holy man did no leſſe out of vertue, then* Pior Abbas, *which did the contrary, which would not ſo much as looke upon his owne ſiſter, a ſickly old Widow woman, but preſented himſelfe to her with his eyes ſhut. Like unto* Thomas Aquinas *in fact, but not in mind, was the laſcivious yonker* Paris, *which did not much otherwiſe at* Menelaus *his Table, where hee continually beheld* Helena *none of his wife, but with unchaſt eyes, but to his owne and the perpetuall infamy of his friends, for hee thought upon Rape, lewdneſſe, adultery. That which hath an evill end, is it ſelfe alſo evill.*

I propoſe three other Perſons, Chriſts mother, Chriſts Diſciple, but whom hee called a Divell, and Chriſts Hoſteſſe, whoſe Action was in a manner all one, but their intention moſt unlike. The mother of Chriſt a thouſand times ſaluted her Son in his ſwadling bands with a

reverend

reverend kiſſe. Magdalen *kiſſed the Lords feet with like reverence, when* Simon *the Phariſee was reprehended for neglecting this duty: but even* Iudas Iſcariot *alſo faſtned a kiſſe on his Maſters mouth. Here is as unlike deſert, as intention. His mother obtaineth a mighty encreaſe of Gods love and favour.* Mary Magdalen *pardon of her ſinnes,* Iudas *Hell. From whence is this ſo great inequality in a mother, Diſciple, Servant, kiſſing the very ſame man? The Mother did this out of moſt chaſt love;* Magdalen *with a moſt religious affection;* Iudas *with a moſt wicked deſire of betraying him. That which hath an evill end, is it ſelfe alſo evill. The ſame is to ſee in many other things, one prayeth by his ſicke friend, not becauſe he is a good friend, and mindfull of his duty, but becauſe he is an inſinuating companion, yea becauſe he is a Raven, which from the next hill, ſpieth Cattell fainting ſick, and ready to kicke up their heeles; he waiteth for death, and expecteth a Legacy. Loe how an ill intention doth moſt filthily corrupt a good action. In like manner, both* Herod *and*

Zacheus desired to see Christ; the action of both was all one, but unlike the intention. The Chirurgeon binds a sicke party very fast, hee wounds his arme, cutteth off his hand, sawerth off his legge, yet thankes are given him, and Gold for his paiment. A Thiefe likewise maimeth a man, but the Gallowes is due to him for his reward: and the reason is, hee addresseth his weapon, that hee may cure the hurt, but this man, that he may hurt the sound.

After the same manner a godly man takes up a stone, that hee may lay it unto the building of a Church; an angry man also takes up a stone himselfe, but that hee may throw it at him whom hee stomacks. Two men goe together to an eminent City, the one in some religious behalfe, the other to kill his enemy; a reward from Heaven belongs to the one, to the other from Hell. Intention maketh a difference of reward. There was one, which intending to doe another a mischiefe, would take upon him to cut open a great swelling; was hee therefore to bee thanked, or receive a recompence for this, because

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he launced an Impoſtume, which the Chirurgions hand feared, and cured him by a deſperate adventure, whoſe deſtruction hee longed for? perceive you how there is not any great matter in the action it ſelfe, but in the intent of the doer: ſo he ſeemeth not to have conferred a benefit, which did good with an evill mind; for the benefit came by chance, an injury by the man. Vide Senec. *l* 2. *Debenef. c.* 10. *initio.* Ciceron. *l* 3. *de Nat. Deor. Valer.* Max. *l.* 1. *c.* 8. Plutarch: *De utilitate ex inimic. capiend.*

A fault out of forgetfulneſſe, neglect; errour, deſerveth not ſo many ſtripes. But when there commeth intention and a will to reſiſt, this ſhall ſcarce bee expiated with a hundred blowes. For this of ſtubborneſſe and contumacy, is as the ſinne of Witchcraft. Excellently and truely *Bern. The pride,* ſaith he, *of the contemptuous, and obſtinacy of the impenitent, even in the leaſt Commandements, maketh no little fault.* Bern. *l de præcept. & diſp.* Heere we muſt bee very cautious, leaſt in any kind of offence

fence to negligence heedleſneſſe, in obedience there come pride, contempt, pertinacy, for by this meanes vices doe wonderfully multiply themſelves, and grow beyond meaſure. And for as much as thoſe which I ſayed, are lurking faults, an evill intention addeth an abhominable weight to them, with marvellous celerity; Therefore the Divell cares not ſo much what good or evill wee doe, ſo hee can obtaine this, that wee may doe good with an ill intention. *Gregory* of this craft of the Divell: *He ſeeth the whole Tree*, ſaith hee, *to bring forth fruite for him, which he hath infected in the root with his venemous tooth.* And in *Bernards* judgment, a naughty intention doth quite Condemne a good man. Chriſt himſelfe moſt apparantly: *If thine eye*, ſaith hee *bee evill, thy whole body ſhall bee full of darkneſſe.*

But there is a ſort of Vizards in the world to bee found all about, whom GOD will never admit into Heaven, namely, good workes clad with an evill intention. It may bee

be ſaid of theſe Divels elfes: *A wolfe playes the Thiefe in Sheeps clothing, vice goeth in the habite of vertue. Satan looketh like an Angel of light.* Iob. *Mine owne clothes,* ſaith hee, *ſhall abhorre me.* Iob. 9. 31. *I am ſo filthy, and full of lothſome corruption, that mine owne Garments deteſt mee, as if they ſcorned to touch a man ſo impure.* The Garments are externall good workes, theſe doe abominate, condemne, contemne him, which inwardly and in mind is ſo ulcerous, and flowes with evill intentions, even as if they grieved, that a man ſhould bee ſo faire without, and foule within. *If thine eye bee evill, thy whole body ſhall bee full of darkneſſe,* although thou put a ſheep skin about it, or a cloake of vertue, or an Angels Garment. *Gregory: When even any right thing is done with a perverſe meaning, although it bee ſeene to ſhine bright before men, yet it is proved darke by the examination of the ſecret Iudge.* Greg. *l.* 28 *mor. c.* 6.

And this God evidently ſhewed on a certaine time. The ſame holy

Writer

Writer relates a marvellous thing in this manner: *Fortunatus* Bishop of *Todi*, a man of wonderfull sanctity, by Prayer cast out a Divell which possest a man, the Divell being driven out of his Lodging, that hee might make up his injury, God so permitting, put on the habite of a Traveller, whom counterfetting out of subtiltie, he came into the City about twilight, and like a poore exile began to cast out complaints against Bishop *Fortunatus*, and, Loe, saith hee, what a holy man is *Fortunatus* your Bishop; see what hee hath done, hee hath excluded a man which is a stranger, and over-taken by ill fortune from his Lodging: Whither shall I goe? there is none that may receive mee into his house. Whiles hee maketh this lamentation, a Citizen heareth it, sitting by him, the Fryer with his wife and little Child, and by and by with an envious curiosity he enquireth more narrowly, what wrong the Bishop had offered him? As soone as hee heard the complaints of the subtile stranger, freely

freely offered his owne house for an Inne, not so much that hee might shew courtesie to a stranger, as that hee might traduce the Bishop whom hee wished very ill: So drew the counterfeit Divell along with him to the Fyer side. Heere when they had had much discourse, his Guest suddenly leaping out a doores, takes up the Child, and with all violence throwes him into the fire, and killed him. *Greg. l. 1. Dial. c 9.* Alas wretched Parent, confesse at length, either whom thou receivedst intothy House, or whom your Bishop rooted out of his Lodging. Hospitality is a most laudable vertue, but if an evill intention deprave it, it degenerates from vertue to vice. To entertaine strangers was a most commendable thing even in that great *Abraham*, but if a good meaning bee wanting, a Divell is as soone received as an Angel, All other vertues are in the same manner, whereinto if a wicked intention insinuate it selfe, the evill spirit findeth an open Inne, which hee may take up at his plea-

sure,

ſure, and maketh a man an Idolater, that hee may adore his owne belly, his owne mony, his owne Treaſure Cheſt, or the Table whereon hee eates, which is ſeene to bee the courſe in every deadly ſin. *If thine eye be evill, thy whole body ſhall be full of darkeneſſe.* Ah, how circumſpectly muſt we attend here, that wee weary not our ſelves in vaine, and throw away our paines, leaſt we looſe all the reward to bee obtained by good deeds, by an intention that is not good. Therefore with the ſweet Singer of *Iſrael*, we muſt continually pray: *Create in mee a new heart O God, and renew a right ſpirit within me*, that ſo I may deſire to ſerve, and pleaſe thee in all things. *Pſal.* 51. 10.

CHAP. 9.

CHAP. IX.

How the publication of a worke may discover an evill Intention.

THe *Hebrew Spyes*, sent by *Iosua* Captaine of the Warres, having entred the City *Hiericho*, tooke *Rahabs* house the Harlot for their Inne. She received them, hid them, fed them: They, that they might requite the kindnesse of their Hostesse, after thankes, promised a matter of great moment, but upon that condition: *If*, say they, *yee utter not this our businesse: but if thou utter this our businesse, then wee will be quit of thine Oath which thou hast made us to sweare. Iosu.* 2. 14. 20. The men were wise enough to know it could hardly come to passe, that they should

ſhould bee altogether indeſcryed. And indeed the Neighbour ſmelling the buſineſſe as cloſe as it was, preſently brought it before the Magiſtrate. But *Ioſuahs* men required no more then this very thing: *Doe not thou betray us*, for if it be reveiled by thee, that we are here, we will not pay thee a farthing for our entertainment, we wil not ſtand to our promiſe. Good workes are Spyes, and Letter-carriers to heaven, which being ſtrangers in this world are hated of all the Citizens. The world reckoneth Couſenage, Iniquity, Vice, Deceit among her Citizens. Moreover thoſe Spyes doe promiſe us rewards, *which neither eare hath heard, nor eye hath ſeene*, to bee given then by that great *Ioſua* Chriſt, when hee ſhall come to burne *Hiericho*, that is, this World. But they require that condition: *If thou utter not our buſineſſe. When thou doeſt thine Almes*, Chriſt admoniſheth, *doe not cauſe a Trumpet to be ſounded before thee. Mat.6.2.* vertues vaniſh in a flouriſh.

For indeed boaſting and vaine glory is ſo full of tongue, that there

there is nothing which it doth not at once betray, and bewray. This prating Monſter therefore muſt have not onely her mouth, but her feet and hands tyed, that it may not be able to give any token of the heavenly meſſenger, good Workes undiſcovered. It is often up with that precept of Chriſt: *Take heed that yee doe not your Almes before men, to bee ſeene of them.* When yet in the ſame Sermon hee commands: *Let your light ſo ſhine before men, that they may ſee your good workes.* In what ſort theſe agree, and who is the betrayer of good deeds? now wee will diſpatch. Speake and ſpill.

One of *Jobs* friends demandeth of him: *Can the Ruſh grow up without mire? or can the Flagge grow without water? Iob.* 8. 11. Bulruſhes are greene in Marſhes and Ponds, nor indeed can the Ruſh proſper without mud, nor the Flag without water: But theſe ſtalkes yield no fruit, no Figs are gathered from hence, nor any thing which is fit for humane uſes. So you may find many, whoſe outward

ward habite is neate and trimme, which say and doe many things daintily, but therefore because they have both Auditors, and Spectators, therefore they growe up and flourish, whilst they are seene and praised; this maketh the Rush lusty, the mire of humane praise: when such men as these leave off to bee commended, they leave off likewise to bee in their fresh Colours. For because, saith *Gregory*, *Hee studied to doe rare things without right meaning thoughts, hee shewes that hee flourished without a root.* Greg. *l.* 8. *mor. c.* 24. *ante finem.* Which the same holy man much lamenting: *It is great idlenesse*, saith he, *to performe laborious matters, and gape after the aire of praise, with strong endeavour to follow the heavenly precepts, but seeke for the reward of an earthly retribution.* Greg. *ibi.* c. 25. *initio.* For that I may so say, Hee which for the vertue hee expresseth, desireth the favours of men, carries a thing of great worth to bee sold for a meane price. Hee asketh the mony of a little transitory speech, for

for that which might gaine him the Kingdome of Heaven. Hee ſelleth his worke therefore at a ſorry rate, becauſe he doth great matters, but hath ſmall commings in.

Plato, when hee had invited ſome of his more noble friends to Supper, and had commanded the Banqueting roome to bee dreſt up after the beſt faſhion; in ruſheth *Diogenes* the Cynick, and with his beaſtly and durty feet began to trample the Carpets. *Plato* entring with his Gueſts: What doſt thou, ſaith hee, O *Diogenes?* I tread upon *Platoes* pride, ſaith hee: Thou treadeſt upon it anſwered *Plato*, but with another greater pride. There was certainely a more unbridled kind of ſtate in the mind of *Diogenes*, becauſe he was poore, then in *Platoes*, who preſented all that bravery to the eyes of his friends, not to himſelfe. So you may find very many, both proud and poore together, which in their owne eyes ſeeme better and holier then other men, which are rich onely under this colour, becauſe they have nothing: as if the Lord had

had commended a low eſtate, not a lowly mind; and as though it were vertue to want, and not rather to take want in good part. That ſame *Diogenes* ſuffered many things hard to bee borne, but with that mind, that hee might draw every bodies eyes to looke upon him. Therefore when in the deep of Winter hee went into the cold water to waſh himſelfe, and the people came in abundance to the ſpectacle; and ſome alſo pitying the man, did as well entreat that hee would ſpare himſelfe. *Plato* among the lookers on cryed out: ***If yee will have pitty upon him, get you gone.*** *Plato* knew the quality of this diſeaſe, which is then forſaken of its owne ſtrength, when it wants the eyes and cares of others.

Si vultis miſereri, abite.

Take heed that yee doe not your Almes before men, ***to bee ſeene of them***: as much as others doe ſeeke the eyes of men, ſo much doe you avoid them. *Ariſtotle* truely accounts him magnanimous, which will have neither more nor leſſe honour beſtowed upon him, then

then is fit, *Ariſt. l. 1. mor. c. 25.* But in the Academy of Chriſt this precept is exploded. Chriſt judgeth him magnanimous, which can deſpiſe all honour, and himſelfe moreover. Surely no honour whatſoever ſhall bee a reward worthy enough for vertue. Honour is a light and inconſtant poſſeſſion, and playes the runagate like a ſtranger, nor is in the power of the honoured, but of the honourer. Therefore Chriſt pittying our childiſhneſſe, ſo carefully warneth: Take heed that yee ſell not your vertues at too vile a price: If yee will be *Seene* of men, GOD will turne his eyes from you. Take heed, otherwiſe yee ſhall have no reward of your Father which is in Heaven. Therefore be not willingly deceived; the greateſt honour for the leaſt good deed, is every way an unequall and unworthy reward.

Without doubt *Seneca* throughly underſtood this, and urging the ſame in his Epiſtles, *The price of all vertue* ſaith he, *is in themſelves: the reward of a thing well done is,* *Recte factæ merces eſt eſſe factum.*

to have done it. No man in my mind seemeth to esteeme more of vertue, no man to bee more devoted to it, then he which hath spoiled the report of a good man, least he should spoile his conscience. *Senec.* Epist. 81. A good name indeed is of very much worth, but a good conscience more. But thou maist say perhaps, *I desire not to be commended of men alone, but of* GOD *and men together.* O my good friend, thou hast not yet knowne God, if it sufficeth thee not to bee praised of God onely. The Arke of GOD, and the Idole of Dagon are no more then the Arke: Let God therefore be so much to thee, as *God* and all other things together. Thou knowest also that Christ and the World are not friends, why therefore wilt thou be enriched or commended by the enemy of Christ? neither art thou ignorant that God hath a care of thee, if it may be for thy profit; hee will spoile *Egypt*, that he may furnish thee. The greatest reward of vertue is, that she suffereth not her friends to lye hid; shee brings them

them forth unto glory, but in her owne time. In the meane ſpace endure thou to have all hurtfull honour removed from thee, and complaine not: *I am not honoured, as I have deſerved, another reſpect would be fit me &c.* Theſe are moſt vaine complaints; *Take heed, yea,* So will not God have the favours and honours of men to bee loved of us, as that he permitted even his owne Son to be called *Beelzebub*; nor is there almoſt any kind of contempt or injury, which the Saviour of the World did not undergoe, who that he might make all humane praiſe moſt hatefull to us, in that moſt excellent Sermon, which *Matthew* hath deſcribed, endeavouring to perſwade this one thing in a manner: *But when thou doeſt thine almes,* ſaith hee, *let not thy left hand know what thy right hand doth. Mat. 6. 3.* Let the countenance of a Chriſtian turne it ſelfe wholly inward, let it never goe curiouſly abroad with *Dina,* let it not looke after a ſtranger with *Sampſon*, nor an *Egyptian* with *Solomon.* For what reaſon

Neſciat ea-dem ſinistra quid dextra faciat

doe we yield the wealth of our vertues to humane praises, as it were to flattering Heires? they carry away all by flattering. *Let not therefore thy left hand know, what thy right hand doth.*

Christ goes on, and presseth it divers waies, that every worke is to be done with a most pure intention for Gods sake; nor must wee enquire here, what relisheth with us, what pleaseth, or agreeth with our humour: *Let not thy left hand know.* Beleeve it, wee loose very much of our labours, whilst wee follow onely our owne taste and sence in them, and doe, as we call it, according to our devotion: If these things be wanting, we rashly omit both our prayers, and our duties, and this, and that, because we have no taste of the matter; but surely when this is in our mouth, when that which we doe, or pray, or endeavour agrees with our palate; this is to sacrifice to our selves, not to God. If Boyes will not learne, unlesse they may have white bread and butter to carry to Schoole with them, they will become

come Doctors at leasure. Our workes for the greatest part have then most worth, when least delectation, when we drive our selves thereunto by a godly constraint, when we feele a certain molestation and loathing in them, but yet wee overcome it. *Let not thy left hand know what thy right hand doth.*

Moreover also, the very party which is succoured is to bee deceived, that hee may have, nor yet know from whom hee receiveth. Every good man is contented with Heaven and God for his witnesse, and comforteth himselfe with *Iob: Also now my witnesse is in Heaven, and my Record is on high. Iob.* 16 19. This is a part of our folly, when to our selves we seeme to labour in vaine, unlesse there bee many spectators and witnesses of our paines. God, *O vaine people, hath his Theater in the darke, why doe yee so hunt after the light and open world?* But one may aske, what hurt is it, if a Servant desire to please his Master, and approve himselfe to him? I say: Let every one performe his duty, even as it is

commanded: when he goes about, whatsoever his master would have, let him doe that which is to bee done, as accurately as he can for his heart; for the rest, let him never be sollicitous, whether he shall please or displease, otherwise hee shall bee accounted to have served the eyes of men onely.

Gedeons Souldiers going to fight against the *Madianites*, in their left hand held a Pitcher with a Lampe in it, and Trumpets in the right. And when it came to the point of joyning Armies, and skirmish, they blew their Trumpets, and brake their Pitchers, and gave a shout withall, crying: *For the Lord, and for* Gedeon. *Iudg. 7. 20.* In like manner wee, when wee breake our Pitcher, and beate down our body, when wee sound with Trumpets, and extoll the Religion of Christ in our Churches, our Lampes burne bright. Excellently all this, so no man cry out: *for my selfe, and for Gedeon.* Not so, but *for the Lord and for* Gedeon. *Not unto us, O Lord, not unto us, but to thy Name give the glory*: Not to me,

me, but to *Chriſt*: not for my ſelfe, and my owne palate, but for *Gedeon*, and the ſafety of many others. Let us ſeeke onely the glory of God, and for God onely, not for our ſelves; being ſo farre from our owne, that *the left hand may not know what our right hand doth.*

Peter Ravennas, If he will have thee thy ſelfe not to know, how much more another? *Auguſtine*, calleth love & a pure intention to God, the right hand; an eye caſt a one ſide upon the ſhadowes of falſe glory, the left. *Auguſt. Serm.* 60. The ſweet Singer of *Iſrael*: *If I forget thee*, ſaith he, *O Ieruſalem, let my right hand forget her cunning.* *Pſal.* 137. 5. When wee are not mindefull of Heaven, our right hand is forgetfull of us, nor ſtandeth us in any ſtead, as good as if wee had none at all: when this right hand is out of action, then the left hand beſtirs it ſelfe. Doe we not reprehend little Children when they offer their left hand to one that ſalutes them, when with their left hand they take victualls; who doth not caſt it in their teeth?

You may bee ashamed, not to use your better hand. Nay, we dissemble not the matter in such as are of ripe age, when we observe them to be Scævolaes; much rather in things concerning the Soule, to use the left hand, and goe a hunting after the speech of people, is farre baser, and not onely carrieth baseneſſe along with it, but mischiefe. But as Children have their left hand tyed, that they may be apter with the right: so he which noteth his intention to bee untoward in many things, let him tye it up with the consideration, of the exceeding and eternall damage which ariseth from thence.

Very daintily *Peter Chrysologus*: *The righteousneſſe*, saith he, *which placeth it selfe in humane eyes, expecteth not the heavenly Fathers reward. It would be seene, and it is seene; it would please men, and hath pleased them; it hath the reward which it would; it shall not have the reward it would not.* Chrys. *Serm.* 9. And how congruously *Seneca* to the Christian Law! *Let us apply that peice*, saith he, *to our soules*

ſoules, which good deeds will apply, and a mind intent upon the onely deſire of honeſty. Let the conſcience be ſatisfied, let us not labour at all for fame, let it even fall out to bee ill, ſo long as thou deſerveſt well. *Senec. lib. 3. de ira. c. 41.* Doth not Saint *Paul* often inculcate the very ſame? But now a daies in all places (which *Pliny* noteth) *Many are affraid of their credit, but few of their conſcience. Moſt take no heed how well they doe themſelves, but how well others thinke of them; how readily they applaud them: ſo they be in the mouthes of men, ſo they be praiſed, how praiſe worthy they behave themſelves, this is the leaſt care that troubles their heads.*

Multis fama, conſcientiam pauci verentur.

The heavenly Spouſe farre otherwiſe: *His left hand,* ſaith ſhe, *is under my head, and his right hand ſhall embrace me, Cant. 2. 6.* Here are an hundred myſteries; but ours is this: The left hand under the head cannot be ſeene, but the right hand embracing ſeeth he which is embraced. The Spouſe therefore beholdeth not the left hand, but

the right ſhee beholdeth. In the Bridegroomes left hand are riches and glory, but ſuch as ſhall periſh with time; in his right hand is length of dayes, moſt bleſſed eternity. Hereupon the faithfull Spouſe affirmeth, that ſhe faſtneth her eyes upon eternity, but riches, and honours, as the left hand are not beheld of her. What therefore Chriſt commandeth, let not thy left hand know, This alſo the Bridegroome gives in charge: *Let my left hand bee under thy head, my right in thine eyes.*

Moreover, even as he is a faithfull Servant, which paieth many millions of Florens to his Maſter with ſo great truſt, that not ſo much as a farthing ſtickes to his pitchy fingers ends: ſo hee dealeth moſt truely with God, who whatſoever humane praiſe he receiveth, payeth it all backe againe to this his Lord, nor reſerveth the leaſt part thereof to himſelfe. Whereof notably *Chryſoſtome*: *It is the greateſt vertue*, ſaith he, *for a man to aſcribe all to God, to eſteeme nothing his owne, to doe nothing for his*

his owne glory ſake, but to have his ſight perpetually caſt upon the Will of God. For this is he which will call for a reckoning of our life ſpent. But now a dayes the courſe is altered; and we feare not him greatly which is to ſit Iudge, and take account; but we are ſore affraid of them, which ſhall ſtand at the Barre and be judged with us. Chryſoſt. Hom. 5. in Epiſt. 2. Ad Cor.

It falleth out ſometimes, that Letters are delivered not to the right Owner whom they are written to, but to another; theſe if ſome wiſer body receive, as ſoone as he lookes into the ſuperſcription, preſently: theſe Letters, will he ſay, belong not to mee; this titulary Preface ſpeaketh not to me, nor doth ſo high a ſtile befit my perſon. Iuſt ſo doth he, which acknowledgeth praiſes to bee due not to himſelfe, but to God, who deriveth all glory to God from himſelfe, this man at length is a faithfull Servant, ſerveth God ſincerely, his left hand knoweth not, what his right hand doth.

But ſo let thy left hand not

know, what thy right hand doth, not as though we may doe nothing in publicke, nor will have any of our workes to be ſeene of others, but ſo as not to be commended of others. It is not ingratefull almes to God, ſaith *Chryſoſtome*, which ſhall be ſeene of men, but which is done therefore that it may bee ſeene. *Chryſoſt. in Mat. Hom.* 9. Nay let them which beare an eminent and publicke perſon, doe ſome things publickely, and with that example animate others to attempt the like. Nor in this caſe let them bee of a fearefull and daſtardly mind: for, as *Auguſtine* nobly, *If thou feareſt Spectators, thou ſhalt not have followers, thou oughteſt to be ſeene, but not doe to this end, that thou maiſt bee ſeene; publicke the worke, the intention ſecret.* Auguſt. *Tom. 9. Tract. 8. in Epiſt. Sancti* Ioann. *That they may glorify your Father which is in heaven. Matt.* 5. 6. But hee which is weake in vertue, muſt be made acquainted with that of properties: — Learne to ſtay at home. *Diſce manere Domi. Prop.* 2. 2. *Eleg.* which

Gregory

Gregory alſo very well remembring: *But it is the part of thoſe,* Pro. erty.
ſaith he, *that are very perfect, ſo to ſeeke the glory of* God *by a demonſtration of their workes, that they know not how to expreſſe any inward ioy to themſelves, for praiſes offered by others. For then onely a laudable deed is preſented faultleſſe unto men, when the mind truely ſcorneth to accept of commendation for it: Which becauſe all ſuch as are weake overcome not by perfect contemning, it remaineth neceſſary, that they keepe cloſe this good, which they worke. For many times they ſeeke their owne praiſe from the beginning to ſhew a worke, and many times in the full ſhew of it, they deſire to lay open the Authors glory, but being taken up with favours, they are wrapt into deſire of their owne renoune: and when they neglect to examine themſelves within, they know not what they doe being outwardly diſplayed, and their deeds march for their owne advancement, and this ſervice they imagine they performe in favour of the Great giver. And indeed this threefold obſervation*

ſervation is to be kept of theſe men.

Firſt, let them caſt the eyes of their mind upon GOD as every where preſent, whether they doe any thing privately, or publickely: Let them wiſh to pleaſe GOD alone, as if God onely were in the world: although it bee hard for theſe weaker ones not to looſe God abroad. The other: Let them ſet out no ſignes of their good deeds: to cry vertue about the ſtreetes, is to make it nothing worth. This publication is a Trumpet, calling Spectators together which may looke on, and praiſe it. Chriſt prohibiting this: *When thou doeſt thine almes*, ſaith he, *doe not ſound a Trumpet before thee. Mat. 6. 2.* So alſo will hee have our faſting to bee covered, leaſt they be deſcribed as it were in the countenance: *But thou when thou faſteſt, annoynt thy head, and waſh thy face, that thou appeare not unto men to faſt, but to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly. Ibid. v. 17, 18.* So let our goodneſſe looke inward. The third:

third: Let ſuch men as theſe, ſhun not onely the open world, and hide themſelves from eyes to bee their praiſers, but let them ſhun themſelves, and forget what they did, leaſt happily they become ſelfe-pleaſers. *Let not thy left hand know what thy right hand doth.* Very well *Iob. Though I were perfect, yet ſhould not my ſoule know it. Iob.* 9.21. Let a ſpirit, Chriſtian friend, let a good and upright ſpirit know what thou art about to doe, this will direct thy deeds; nor let it much deliberate with the fleſh about them, otherwiſe thou ſhalt be entangled with a thouſand reluctances, and ſtubborne humours, and innumerable other intentions, ſmelling of fleſh and earth will intermixe themſelves, thus thou ſhalt rather ſeeke thy ſelfe then God. Therefore ſo performe thy worke, that the fleſh may not bee conſcious of it, and looke after this one thing: To will what God will. *Let not therefore thy left hand know what thy right hand doth*: Let thine almes, and thy other good deeds bee moſt ſecret, and

and voyd of all oſtentation. But thy hand is then as it were conſcious of thy benevolence, when it is made a chiefe actor in beſtowing it. Wherefore if it be ſufficient that thy right hand ſhould know it, let not the left alſo be uſed. Be thou ſo farre therefore from all love of oſtentation, and this deſire of Hypocrites, which lay their deeds in open view, that thou, for thine owne part, wouldſt have thy doings utterly concealed, nor looke after any witneſſes, nor wouldſt ſo much as take any notice of what thou doſt well, nor remember the things any longer then thou art about them, and mayſt preſently put in oblivion what thou haſt performed, leaſt thou ſhouldeſt bee taken up with ſelfe-admiration, *forgetting thoſe things which are behind, and reaching forward unto thoſe things which are before. Philip.* 3. 13. But if wee be poſſeſt with a greater eſtimation of our owne deeds then is fit, if our mind bee carried up and downe with the matter, we ſhall bee rapt up with our ſelves for

Selfe conceits.

ſpectators,

ſpectators, admirers, and praiſers of that which wee have done, which is nothing elſe, then if the other hand bee employed without any need. *Chryſoſtome* plainely to the matter: *Nothing* ſaith he *doeth ſo much fruſtrate and ſpoile good workes, as the remembrance of thoſe things which wee have done well, for it begets two evills; it maketh us more negligent, and ſets us on the wings of pride.* Chryſoſt. *Hom.* 12. in *Epiſt. ad philip.* God in times paſt gave charge that his Altar ſhould bee built not of hewen Stones: *And if* ſaith he, *thou wilt make me an Altar of ſtone, thou ſhalt not build it of hewen ſtone: for if thou lift up thy toole upon it, thou haſt pollated it.* *Exod.* 20. 25. Is there ſo great Religion in this? much truely. Stones are hewen, that they may bee lookt upon, thoſe that are to be placed within ſide the wall, need not any poliſhing of Tooles. So God in the Soule of man as it were an Altar built to him, approves thoſe vertues, which are practiſed out of a pure and ſimple intention: but ſuch

Negligentiores facit, et in arrogantiam tollit.

ſuch as are therefore practiſed, that they may be ſeene, are like hewen ſtones not fit for this Altar. It is enough and enough to all good minded men, that their righteous dealings ſhall in the laſt day of Iudgement bee knowne of all both men and Angels. This at length ſhall bee true honour, to have done well, and to bee commended for it by the whole World.

CHAP. X.

How diverſe and manifold an ill intention is.

THe *Salamander* is no great Beaſt, but a little Creature of a ſpeckled and bright ſpotted skin, like a Lyzard, but it carries ſo much poiſon about with it, that if it touch the root of a Tree, it killeth all the fruite in the root, and takes

takes away all life from the Tree. The Divell, that Orcinian Serpent, the moſt true *Salamander*, to be conſumed with no fire, if he ſet his teeth into the root of a fruitefull Tree, corrupteth it all over. The root of alour doings is our intention, if the Devill do but touch this, and infect it with the poyſon of an ill intention, the whole tree becomes unfruitfull; every venemous deed whatſoever is made unprofitable, perverſe, poyſonous, which is hurt by this tricke of the ſubtile fiend. It is a knowne ſaying: when the intention which goes before is untoward, every deed which followes after is naught. *If thine eye bee evill, thy whole body ſhall be full of darkneſſe.* Wee ſhewed in the Chapter next before how neare a Kinne it is to an evill intention, for a man to proclaime his worke: now wee muſt expreſſe how various an ill intention is, and how from many ſeverall fountaines this kind of poiſon iſſueth. Hellish

Scarce any thing ſprings out of the earth, which doeth ſo fortifie and

and enwrap it ſelfe againſt winter, as an Onion: ſeaven Coates are not enough for it; but moreover it faſteneth the head under ground. Not unlike to theſe Coated Onions are the eyes of thoſe, whereof the Sonne of Syrach. *A fooles eyes are manifold. Eccleſ* 20. 14. They have many Coates like an Onion. Such eyes are not ſingle at all, as Chriſt would have them. Moſt like to theſe eyes, and theſe ſo well cloathed Onions is an ill intention: if thou take away one coate from her, there is another at hand: doſt thou take away this alſo? another is preſently to be ſeene. And even as Onions doe hide themſelves, ſo likewiſe an ill intention: no mortall man can ſift her out ſufficiently, and ſearch deepe enough that way. An evill intention, will not ſeeme evill; ſhe wants no kind of colours or pretences. Chriſt reprehended the *Phariſees*, for cauſing a Trumpet to be ſounded before them, when they went to give almes, they caſting the Coate of a very honeſt excuſe upon the matter: Wee doe not

Shootes

Oculi inſipientium ſeptemplices.

not theſe things, ſaid they, to ſet forth our liberality, but to call the poore together, not that others may call us bountifull, but that the needy may come all about to the Dole. Fooles eyes looke ſundry waies at once: an ill intention is manifold, of a ſpeckled, and changable coloured skinne, like the *Salamander.*

All of us by nature long to know, but how diverſe and multiplicious is the intention in this onely deſire of knowing? Curiouſly *Bernard*: *There be ſome,* ſaith he, *which deſire to know, for that end onely, that they may have knowledge, and this is ſale curioſity.* There are, which deſire to know, that they may be knowne themſelves, and this is filthy vanity: be ſure theſe people ſhall not eſcape the ſcoffing Satyriſt, reading this Leſſon to ſuch as theſe: *A pinne for that skill, which no man was ever the better for but thy ſelfe.* *Perſius, Sat.* 1. And there are, which deſire to know, that they may ſell their knowledge, namely for mony, for honours; and this

Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.

this is filthy gaine. But there are ſome alſo which deſire to know that they may edifie, and this is charity. And ſome likewiſe there are which deſire to know, that they may be edified, and this is diſcretion. Of all theſe the two laſt onely are not found in any abuſe of knowledge; for as much, as they labour to underſtand onely for this end, that they may doe good. *Bern. Serm.* 36. in *Cant. med.* Loe, how manifold an ill intention is in one thing: loe, how many ſtudy not for their life, but for their purſe! and what a number vanity and pleaſure, gaine and curioſity drawes to their bookes. *Seneca* obſerving the ſame: *Some*, ſaith he, *come not to learne, but to heare, as wee are led to a Play for pleaſure ſake, to delight our eares with ſpeech, or voice, or merry jeſts. You ſhall ſee a great company of Auditors, which make loyterers Inne of the Philoſophy Schoole; they doe it not, that they may put off any of their vices there, that they may receive any rule of life, according to which they may ſquare their manners, but*

Language Conceits

that

that they may find ſport for their eares. And yet ſome come with Table Bookes, not that they may note matters, but words, which they may learne as well without profit to others, as heare without their owne. Senec. *Epiſt.* 108. *poſt init.*

The intention of thoſe is in a manner as diverſe, which come to Church to heare a Sermon. Some draw nigh, not that they may learne, nor that they may become better, but onely for to heare. Others that they may paſſe away the time, and feele their ſtay the leſſe till dinner: others that they may doe according to cuſtome, theſe that they may ſleepe, and take a ſweet nappe before noone; the Preacher is inſteed of a Minſtrill to them, ſoftly lulling them aſleepe. Moreover others are preſent at Sermons that they may prattle, and maintaine a talke ſometimes with this body, ſometimes with that: others that they may obey their Maſters command, becauſe they cannot otherwiſe chooſe; whether they will or no, they are driven to this kind of duty.

ty. If any one now enquire: From whence I pray after so many Sermons, after such loud cryes, after so many serious exhortations, doth not the world put on a new face of honesty? it is easie to answer. Very many come not at all to Sermons, too many others, although they come, a good intention is wanting; they are drawne by curiosity, by custome, by necessity; for many, if they had the Law in their owne hands, would stay out altogether, and of those very people which frequent Sermons: who is it for the most part which brings a mind free from other thoughts? which aboundeth not with innumerable fantasies, which giveth his mind seriously to what hee heareth, which in conclusion will be the better? You shall hardly find an Auditor wholly composed to heare. Here is the griefe of it, because a good intention goes not along with them to Church, or is changed into another by the way, and very easily is bent into an evill one. Excellently *Senec:* *Hee*, saith hee, *which waites upon the*

Another

the Schooles of Philosophers, let him carry away some good thing every day, let him returne home either the better indeed, or the better to bee wrought upon. Senec. *Epist. antedict.* The very same I shall say of the Sermons of Christians: hee which comes to Church to heare the Preacher, let him alwaies carry away some good with him; let him returne home either the better indeed, or the better to be wrought upon. But he shall so returne, whosoever will, for that is the power of Christian erudition, that it becomes a very great helpe to all Auditors of a sincere intention. whosoever commeth into the Sunne, although he come not to that purpose, shall be Sunne-burnt. They which have sate in an Apothecaries Shop, and stayed there any long time, carry away the smell of the place with them. And they which have bin with the Preacher, must of necessity have got somewhat, which had profited even the negligent. Marke what I shall say; negligent, nor obstinate. What therefore? doe wee not know some, which have sate

Aut sanior, aut sanabilior. Either sound or in better case.

Teaching.

Quia in solem venit &c.

ſate many yeares under the Pulpit, and got not ſo much as one looke like it? ſuch as theſe, would never reape any profit, but onely heare. *Attalus* both a ſubtile, and eloquent Philoſopher was wont to ſay: *The Maſter and the Schollar ought to bee both of one mind; hee to bee willing to profit, this to proceed.* Hereupon let no body marvell that hee hath received no benefit by ſo many Sermons, but let him marvell that hee would receive none. This is the buſineſſe of a good intention, and earneſt endeavour. But let us proceed farther.

Idem docenti, et diſcenti debet eſſe propoſitum: ut ille prodeſſe velit, hic proficere.

Selfe-love knowes how to inſinuate it ſelfe in the fineſt manner almoſt into all actions, and whiles by degrees, and cloſely it withdrawes a good intention, it puts an ill in the place. Selfe-love is a friend to all pleaſing affections, and teacheth this one thing throughly, to ſeeke ones ſelfe. This is the very fountaine, this the Originall and roote of all evill intentions. Every man hath his pleaſure: there is none but is a favourable

Trahit ſua quemq. voluptas.

rable Iudge in his owne cauſe, which can endure nothing leſſe then to hate himſelfe. An ill intention alwaies ſeekes after either delights, or riches, or dignities, but not eternall ones. For this is the difference betweene a good and evill purpoſe: the good never but hath an eye to ſome eternall thing; the evill is contented with ſuch as are tranſitory and vaine; this takes up all her time, to looke upon her ſelfe and her own commodity. And this forſooth is a ſubtile kind of Idolatry, and moſt privy adoration, to be found in all deadly ſinnes, when the furtheſt end is placed in the Creature, which ſhould bee repoſed in the Creator onely. But there is ſcarce an offence ſo grievous, ſo it bee ſecret, whereupon that ſpotted and ſpeckled Salamander cannot put a falſe dye of innocency. An ill intention hath her pretences, colours, names, titles, ſhapes, wherein ſhee can faine her ſelfe beautifull. And where I pray doeth not Avarice ſet forth it ſelfe under a Cloake of Parſimony? The pompe of apparell,

Maine

Maskes

Frugality

rell, and exceſſe of dyet, and all kind of intemperance, advanceth it ſelfe under the name of neceſſity: Ambition creepes forth under the ſcheme of Office, duty, aſſiſtance. Envy applaudes it ſelfe in the title of moſt juſt indignation. An ill intention ever finds a hole open, at which it may eſcape, for it is moſt ſubtile: but let us demonſtrate the matter by examples.

Triumpheth.

Firſt of all for worldly reſpects, alas how much good is uſually omitted, and how much evill committed? who almoſt is there, which gives not heed rather to others then himſelfe, nor weigheth ſo much what his owne duty is, as what other mens opinion. How many which being reaſonable honeſt men in the reſt, ſhould yet uſe more meanes to helpe others forward in a right way, but are hindered with theſe very reſpects: and what, ſay they, would this and that man ſpeake of it, how would ſuch and ſuch diſlike it, what louring eyes would they caſt upon mee? A thouſand ſuch things there are, whereupon variable eye

Oculi ſeptem-plices.

are continually ſhot. A ſingle eye reſpecteth the one and onely honour of God. Hee which hath a ſingle eye: this, ſaith hee to himſelfe, is my good meaning, and this is my conſcience; this my care, and this my duty: whatſoever this or that body objecteth, whether it pleaſe him or the other, I ſtand not upon that: this ought to bee done, and therefore no care is to bee taken whether they like it or no. I regard God, not men; whatſoever mortall people ſay, if the King immortall command otherwiſe, I follow him.

Againe, and which is to bee noted in the ſecond place: What ſtrange things are not done onely for a little gaine? the Merchant to Lucre I Worlds end fly poverty runs to the Indies. I paſſe by innumerable Slaughters and Robberies. It is the common rule of the world: the ſmell of gaine is ſweet out of any thing, or any way. Wee doe infinite matters onely for a little lucres ſake, which if we did with a right intention, for the love of God, ſhould not loſe its reward. Hee ſaid very true:

Pauperiem fugiens Mercator currit ad Indos. Lucri odor bonus eſt ex qualibet, re et quolibet modo.

Men run a great way for a small living, but many will scarce lift one foot from the ground, for eternall life. Wee seeke for that which is nothing worth; there is sometimes filthy striving about a poore farthing: and we thinke it nothing, to let our mind run day and night upon a small promise, and that which never comes to passe. Thom. a Kemp. l. 3. c. 3. n. 2. Iethro in old time reproving his Sonne in Law *Moses*: *The thing*, saith hee, *which thou doest, is not good: thou wilt surely weare away.* Exod. 18. 17, 18. The very same is to bee uttered againe and againe to all those Cormorants, which live upon the catch; every one of these must have this *Item*: What dost thou, O Man, thou wilt surely weare away; thou wilt make a foole of thy selfe: the thing which thou doest, is not good: but to make it good, use a good intention, that thou maist be a gainer, let goe gaine, especially all which is not honest, or which useth to runne away from a good conscience.

Stulto labore consumeris

Thirdly, how much is endured in

in reſpect of pride? it is moſt true: either bee not proud, or be patient. Many diſſemble when they are a cold, that they may not ſpoyle the grace of their fine cloths; they will not put on good thicke Coats, and ſoundly lined like Farmers. So the ſhooe be neat and ſit cloſe to their foote without wrinckles, although it wring it is no matter. His Coller pincheth this proud man, his Dublet that. Another that hee may ſhew the ſtrength of his pride, refuſeth not to be loaded with Garments, this body that hee may goe according to the faſhion, is ready to ſtarve himſelfe. Nay forſooth, we have got a tricke to eate paint, that we may bring our faces to a dainty white colour. What ſhould I ſay of other Torments of this madneſſe: theſe and other things more then can be uttered pride beareth patiently, but ſhe beareth them for her ſelfe and her owne ends, which if they were undergone with a Right intention for Gods ſake, how highly would his goodneſſe reward them? Such a Vaſſall of pride as this hath alſo

Expreſſe the ſpirit

Cretam.

this leſſon rightly played to him: *Thou wilt make a foole of thy ſelfe at laſt.* Sir *Thomas Moore*, a man as religious as learned, by chance lookt in upon a maid in her Chamber, ſtanding before the glazing judge her Looking-glaſſe, which platted her haire with great labour and paine, to make her a broad fore-head, and laced her ſtomacher very ſtrait, that ſhee might ſeeme ſlender. Sir *Thomas Moore* to her: *Vnleſſe God*, ſaith hee, *reward thee with Hell for this mighty paines, certainely he ſhall doe thee great injury.* And hee did ſeriouſly affirme, hee was verily perſwaded, *That many in this life did get Hell with that trouble, with one halfe whereof they might have purchaſed Heaven. For want of what muſt wee thinke this commeth to paſſe, but onely of a good intention.*

Stulto labore conſumeris.

Fourthly, what is not done to gaine, retaine, and encreaſe favour? heere no labour is ſpared, no trouble refuſed, nothing thought intollerable: to waite whole daies in preſence of great men, is accoun-

ted

ted no paines. Some religious men in times paſt, ſtood divers yeares together upon Pillars, and from thence tooke their name, *Simon* the *Stilete*, *Daniel* the *Stylite*, *Alipius* and *Theodulus* the *Stylites*. Theſe men ſtood day and night to worſhip the Lord, and keepe downe their bodies. This Sect of *Stylites*, ſtanding certaine yeares continually had an end, but theirs not ſo, which ſtand upright many houres together, and expect a little favour onely, which notwithſtanding is placed upon a ſlippery ſtone and ready to turne up the heeles, and may farre ſooner be loſt, then gotten. *Ioſeph* the Viceroy of *Egypt*, was in mighty grace with his *Pharaoh*, next unto him in power, but another King ſucceeded, which refuſed to know *Ioſeph*. How deare to *Darius* was *Daniel*, and yet all the favour of *Darius* could not deliver *Daniel* from the Denne of Lyons. *Achitophel Abſolons* Iewell was a Counſellour in greateſt Grace, but this grace put not a Gold-chaine about his necke, but a Rope to hang him. *Haman*

Prorex.

Topanta.

moſt high in favour, and almoſt another *Aſſuerus*, yet by theſe golden ſtayers of favour hee went up to the top of a ſtately Gallowes. And what was *Beliſarius* under *Iuſtinian*, a Generall moſt renowned for ſo many Victories? hee loſt at length not onely his favour, but both his eyes alſo, being tumbled downe to extreame poverty. Who was *Seianus* under *Tiberius*? ere while another *Tiberius* in a manner, was diſpoiled of his reputation and life alſo; being drawne with an Iron Dragge, and caſt into the River *Tiber*. The day would ſooner end, then I could expreſſe even the Titles onely of theſe Tragedies. Let *Argus* have a thouſand eyes; no man can deny that favour hath a thouſand wings to fly away withall. And yet this light and inconſtant Goſſip is purſued with ſuch earneſt deſire, and entreaties, is gone about with ſo many labours, is ſought for with ſuch ſweating, with ſo many ſolicitous thoughts and cares, is ſcarce after all, and very hardly obtained: to hold her when ſhe is obtained, no

leſſe

leſſe labour and care is beſtowed, the mind being alwaies fearefull, and troubled every way, leaſt what is purchaſed with ſo great charge, may be all diſperſed with one little blaſt. So you may ſee theſe Hunters, for favour alwaies trembling and doubtfull, ever ſolicitous, and fearing the loſſe of credit, as the greateſt hurt that can happen; the ſound of a ſhaken leafe chaſeth them. *Levit.* 26. 36. They ſleepe in a manner like Hares with their eyes open, they doe ſo ſhake at every blaſt of favour. For (which is a great evill) they begin now to have need of fortune: their life following is doubtfull, ſuſpitious, fearefull of chances, and hanging upon the Moments of Time. They never ſet their vertue on a ſure foundation, but bid her ſtand aſide in a ſlippery corner. Marke theſe things I beſeech you Courtiers, marke them other people. And what a hard ſervitude is this, to doe and ſuffer theſe things day and night for favour, onely of favour? He which ſhould doe and ſuffer theſe things with a *Inuitus gratiæ gratiam.*

good intention, for Gods ſake, how much advantage ſhould hee beare away? But now whiles this man and that, and another and another neglecteth this, every one of them muſt have this Leſſon played him: *The thing which thou doeſt is not good; thou wilt make a foole of thy ſelfe in the buſineſſe, a very foole, a moſt egregious foole, for thou doeſt this, that thou maiſt hurt thy ſelfe with a great deale of paines and trouble.*

Stulto labore conſumeris

Fiftly, what doe not others out of Court endure, both men and maid Servants? They muſt ſwallow many times not onely words, but alſo blowes. How often doth a Maſter, or a Miſtreſſe cry out when they are moved, rogue, hangman, foole, beaſt, ſlave, aſſe, villaine; after theſe Thundering words many times followeth lightning comming from the hand, Cudgels fly about, and whatſoever weapons anger and madneſſe bring in play. And what gaine have the poore wretches by this? a little wages, ſome ſlender fare, and for the moſt part out of ſeaſon, and

moſt

moſt commonly cold. Whoſoever beareth theſe things for that end onely that he may live, weares out himſelfe alſo like a foole, a very fooble in the buſineſſe. But if a Maid or man Servant offer theſe things with a generous mind to God, and ſaith; Lord, for thy ſake I will ſuffer my ſelfe to bee wearied and vexed, for thy ſake, my Lord I will endure all theſe things: for I know very well that thou art a more gentle and liberall maſter, then hee to whom I am enthralled; of thee, my God, I will expect my reward. Hee truely is wiſe which ſelleth his paines ſo, as Saint *Paul* excellently inſtructeth ſuch kind of people in theſe: *Not with eye ſervice as men pleaſers, but as the Servants of Chriſt, doing the Will of God from the heart.* Epheſ. 6. 6. Sixtly, what miſery doe not Mechanicall workemen endure? *They returne early in the morning to their hard labours, and follow the ſame till darke night, yet many times they rub out ſcarce one browne Loafe for themſelves and their family: they ſuffer heate, ſtinkes,*

ſtinkes, froſt, very many inconveniences for a little gaine, who is poorer then many of theſe, if we looke onely upon the body? and who againe is richer then theſe people, if any one of them ſhall likewiſe ſay in his mind: My God, I poure theſe drops of my ſweat into thy hand, I offer all my labours to thee, for thy ſake I am wearied, Good Lord, thou art that rich Houſholder, which never but ſurpaſſeſt the paines of thy Servants in liberall paiment, nor ſuffereſt any thing to bee done gratis for thee, more then to doe it: thy rewards infinitely exceed our poore endeavours. I therefore conſecrate and preſent to thee all my ſufferings, together with thine owne Sonnes: of ſuch as theſe bringing all their matters to God in this manner, Saint Paul *truely*, That in every thing, *ſaith hee*, yee are enriched by him, in all utterance. 1 *Cor.* 1. 5.

If we caſt our eyes round upon all eſtates and orders of men, ſurely wee ſhall find many things to bee endured in all of them. And even you your ſelves, whom wee ſalute as rich and bleſſed, and adore

dore after a ſort, have you not your ſhares of troubles and vexations? which of you complaineth that you want ſomewhat to endure? it ſounds of vertue when every good man, although moſt afflicted, dares ſay with a generous ſpirit: *O Lord give more, ſend harder things for me to ſuffer.* The caſe ſtandeth very well with this man, ſuch a requeſt as this is a cleare ſigne of a pure intention. *But you others, O fortunes darlings, O great ones, and abounding with all kind of wealth, and how doe you beare your afflictions? I doubt not at all but you are perplexed many waies, although yee ſay nay, which in this caſe are not to bee credited: nay I am verily perſwaded, that you are often more grievouſly, though more ſecretly tormented then any men of the ſtricteſt Orders, whoſe life is a meere act of penitency: You have ſofter Beds indeed then thoſe poore men, but it may bee a queſtion, whether you, or they ſleepe quieter, for wee doe not goe to Bed that we may lye well, but that wee may take our reſt well: I cannot not deny the time*

of

of your reſt to bee longer then theirs, but I know not whether I may beleeve it to bee ſounder and ſweeter: there bee very many things which diſturbe your ſleeping, which doe not theirs one jot. You have much more variety of meates and farre better, but it may be a queſtion againe, with whom they reliſh better, neither indeed doe I doubt, that to many which are kept to their ſtint, their Sallets and Oate-meale, pottage, boyld Barley and Lettice taſt more pleaſant, then Capons to you, fed with nothing but white bread and butter, and the very braines of Iupiter doe. You have more and more curious Clothes then they, but here alſo let me aske the queſtion, who have the fitteſt, they which ſuffer the leaſt cold in them, and are leaſt pinched? Their ſhooes ſeldome hurt poore people, but you more commonly. You have greater leaſure, and more holy dayes, but perhaps many labour with more eaſe then you play. Laſtly you have freer liberty then poore people, but many vices accompany your liberty, the remorſe of mind, and deepe wound of conſcience. Now therefore, obſerve,

Barley pudding

Rent

Obſerve, I beſeech you, whether yee come to Bethany *for Chriſts ſake, Or elſe to ſee* Lazarus; *whether yee ſuſtaine thoſe things which yee ought to ſuſtaine, with ſuch a mind as is fit. Two men hung by Chriſt on either ſide upon mount* Golgotha, *both of them Theeves, both Crucified, both dyed by this one and the ſame puniſhment, but one was received into Paradiſe, the other into Hell. What I pray made ſuch an unequall diviſion betweene them equally guilty, and having equall execution? Intention. Hee deſired* Beſought *Chriſt to accept of his ſubmiſſion; the other turning away from Chriſt, ended in impatience. This is the way from the very like croſſe, to contrary Kingdomes, if the intention be ſo different.*

Therefore wee muſt take great heed, that we be not the Worlds Martyrs, the Divells Confeſſors, the Diſciples of Mamon, and the Schollars of *Venus.* Selfe-love finds out a thouſand cunning trickes, ſhee moſt ſmoothly perſwadeth what ſhe liſt, and takes for her ſcope private Iudgement, curioſity, Determination.

curioſity, ſelfe-will; this it doth, that it may make intention, wrong, unſound, farre from God, and ſuch from which God juſtly turnes himſelfe away. If you offer one that is very hot and thirſty the beſt Creame that can be to drinke, yet if it be out of ſuch a Cup wherein a great many flyes are ſwimming, doe you thinke you ſhall doe him a courteſie? who will preſently drinke, although hee bee ſore a-thirſt? the ſnow-white licour invites him indeed, but the Creatures that ſwim up and downe make him affraide: firſt throw out the little blacke birds, afterward bring the milky Nectar to him. So good workes, like a white and ſweet potion, like the daintieſt Diſhes, ſhall for all that never be pleaſing to God, if Vaine glory, ſelfe-will, curioſity, covetouſnes, Selfe-love and conceit defile them. Dead Flyes ſpoyle the Apothecaries Ointment. *Eccle.* 10. 1. So all intention which is not right and ſincere, corrupteth and deſtroyeth the moſt excellent deeds that can be: who would not laugh

Bugs

at

at that Inne-keeper, which inviting a ſtranger into his Taverne, with moſt gallant words: Good Sir I pray turne in hither, I have very rich and delicate wine indeed, but that it is a little ſower? Out upon you with this your delicate wine, which is either ſower, or water-waſht, or dull. GOD in times paſt makes this very complaint by the Prophet *Eſay*: *Thy Wine is mixed with water.* Eſay 1. 22. The ſame may bee ſpoken of many: *This deed of his, theſe workes, this ſervice of his, this induſtry, this endeavour would be good wine, unleſſe it were mingled with the water of an ill intention: when the intention which goeth before is untoward, every worke which followeth after is wrong, although it ſeeme to be right.* Greg. *l.* 1. *Dial. c.* 9. In the old Law, when any perſon that had the Leproſie was to bee made whole, the tippe of his right eare, and the thumbe of his right hand, and the great toe of his right foot, were to be anoynted with Oyle. *Levit.* 14. 17. What doth God more commend unto us

Clenſed

by

by this obſervation, then when we are about to uſe the oyle of mercy, or give almes, or performe any deed of Charity and Religion, that wee touch nothing that belongs to the left ſide, that no ambition, no boaſting, or wrong intention intermixe it ſelfe. *Let not thy left hand know, what thy right hand doth.*

Two Women ſtrove about a Child before *Solomons* Iudgement-Seate, both of them indeed had a Child, but one a living Child, the other a dead; for ſhe had over-laid it in her ſleepe. This contention inſtructeth us, if we marke it. Wee indeed pray, give almes, aſſiſt with counſell and hand, uſe abſtinence and other things; good Action begets theſe Children as it were, but unleſſe we watch over all theſe things, unleſſe a moſt ſincere intention alway defend theſe Infants, wee over lay them with careleſſe ſleepe, our prayers, our Almes-deeds, our abſtinence, and all kind of ſuffering wee deſtroy with drowſineſſe, and ſo take away what life and ſtrength ſoever

was

was in them before. For as *Richardus Victorinus* excellently: *That which the body is*, ſaith he, *without the ſoule, the ſame is an action without a good intention.* Victor. *tract.* 1. *De ſtatu inter Hom.* If therefore theſe Children of ours bee deare unto us, if wee will not labour in vaine, let us alwaies labour ſo, as to doe thoſe things; not becauſe it ſo pleaſeth and agreeth with our humour, nor becauſe it is the faſhion, or becauſe it is done of others, but becauſe it pleaſeth God ſo. Let a ſingle eye aime at the one and onely honour of God in all things, wherein it refuſeth to erre. Let God be the cauſe, why wee doe theſe things, avoyd the other, endure thoſe things. If now, as it falleth out many times, they bee more ſlacke in recompencing our paines, upon whom it is beſtowed, we have God for our Surety and Pledge: what God ſaid to *Abraham*, let all that are of a good intention account the ſame to bee ſpoken to them: *I am thy Shield, and thy exceeding great reward.* Gen. 15. 1.

CHAP. 11.

CHAP. XI.

That Great Herod *the* Ascalonite, *was a notable example of an evill Intention.*

President

Ivo, a man learned and religious, of the Order of Saint *Dominicke*, was sent Embassadour by *Lewis* King of *France*, to the Sultan of *Damascus*: A marvellous thing happened to him in his journey, and as is credible, was done on purpose for the instruction of many in this manner. An old Woman met *Ivo* in a certaine place, carrying a Pitcher full of water in one hand, and a Copper Vessell full of fire-coales in the other. *Ivo* wondering at the strange approach of the old Wife bearing fire and water, enquireth what these things meant? to whom the old woman: *I carry Coales* saith shee, *that I may set Paradise on fire with them, and burne it up: I carry water*

Burning

water, that I may quench the infernall flames and destroy Hell. And now *Evo* wondering more at such a desperate answer, demandeth further, to what end shee went about such things, and for what good? *That hereafter* saith shee, *all intention which is not right and pure, may cease, that no man may be righteous onely in hope of Heaven and reward; no man also may hate sinne for feare of punishment and horror of Hell, but for the onely love of God, and desire to please him.*

There came three great Princes from the East, to the Manger and strawye Cradle of the Babe Christ: In all their Iourney as well in *Herods* House, as other places, they were heard to answer things so frequently, as that of a most right intention: *And wee are come to worship him. Mat. 2. 2.* But *Herod* also pronounceth the very same with sober mouth: *That I may come and worship him also ibi. v. 5* Here no hope of reward, or feare of punishment intermixt it selfe; nor indeed is there any mention made either of Heaven or Hell: the

Palace

Readily

Et venimus adorare eum.

Earnest

the onely end of the *Bethlemitica* Voyage, is Divine Worſhip and Adoration. As well *Herod* as his Gueſts ſeeme to agree upon this truely ſacred intention. They are ready to goe to worſhip, being provoked neither by any feare of puniſhment, or hope of reward. And who can ſay *Herod* determineth not the ſame, as thoſe pious ſtrangers? But now wee will demonſtrate, that there is as much difference betweene the intention of *Herod* and his three Gueſts, as is betweene Heaven and earth. And *Herod* ſhall appeare to be an egregious Idea of an ill intent.

The Worſhipers are ready.

Vltimum in actione, primum eſt in intentione.

It is the common ſaying of Philoſophers: *The laſt thing in action, is the firſt in intention: the end is that to which all things are referred.* That is manifold by daily experience, one taketh upon him diverſe kinds of labours; this weeke he bringeth in Lime, the next Tiles and Stones, the third Sand, the fourth Boards, afterwards hee deliberates with his friends; one while hee meaſureth this, another that; now hee turneth

about his Compaſſes, and
hee telleth his mony; one
le he talketh with Carpenters,
he ſendeth for Maſons; now
hireth a Glazier and a Smith,
wherefore all this? For a
ſe. A Houſe is the end of all
, the firſt indeed in intention,
the laſt in action. *Matthew* re-
eth of three great Lords ta- *Dynaſtæ.*
their Iourney from the East
ards Ieruſalem; this journey
long, difficult, laborious, and
geat expences. But what is the
end and ſcope of this our jour-
? The adoration of the new
g. *And wee are come to worſhip*
. All the way they meditated
on this: *We are come to worſhip* Appointed
. This intention of theirs ſet
voyage, this laded them with
rſe gifts, this preſcribed ne-
ſaries for the way, this brought
m to *Hieruſalem* the Metropolis
Iudea, this ſought the entertain-
ent of *Herod*, this moſt faith-
ly obeyed the conducting Star:
end did dictate all theſe things,
ely a moſt excellent and lauda-
end, *And we are come to wor-*
ſhip

ſhip him. But *Herod* alſo ſaith the ſame, and that with the ſame words: *That I*, ſaith he, *may come and worſhip him alſo.* Who would not beleeve *Herod* and his Royall Gueſt to be of one mind, of like purpoſe, of the very ſame intention? But ſee I pray, as much as Heaven and earth differ, ſo much the mind, purpoſe, intention of *Herod*, and the three Sages diſagreed. Their end was the beſt that could bee, none worſe then his. Hereof theſe are moſt cleare arguments.

Mat. 2. 3. First of all, *When* Herod *the King had heard theſe things, he was troubled.* The matter is ſuſpitious already, and behold the firſt Argument of an evill intent, to bee troubled. A man of a good meaning is never wholly troubled, howſoever the buſineſſe goeth, although all things fall out in the fouleſt manner, he altereth not, he is like himſelfe. *There ſhall no evill happen to the juſt. Pro.* 12. 21. For hee cannot fall from the good intention which hee hath: *Herod* therefore was troubled, becauſe he feared to bee thruſt out of his Kingdome.

ngdome. But from whence is
s feare? being too great a friend
himselfe, hee loved and sought
nselfe so fervently. In the yeare
14. there were three Popes, (that
s the staine of the Age) *Iohn,* Blemish
egory, Benedict. In these trou-
s, *Iohannes Dominicus*, one of
e purpled Fathers, a very sincere *Cardinalls*
n, could not dissemble his true-
honest mind and intention. For
ough he alone could doe all
ings with *Gregory*, and by him
o had beene raised to that state,
notwithstanding hee failed not
advise *Gregory*, that hee should
scend of his owne accord from
high a Throne, whereinto hee
entred by a negative and un-
wfull way. *Gregory* obeyed one
sincerely admonishing The other
o were removed by force from
s Sea. Which done, *Iohannes*
minicus the purple Senator, en-
avouring to reduce himselfe al-
into order, went to the Coun- To re-
l of *Constance*, put off his purpose forme
r another that should bee more
orthy, and placed himselfe be-
w Bishops. See, how many waies

and how happily a right intention triumphed over ambition. *Herod* becauſe hee was ſo ambitious, therefore alſo ſo troublous. If a man had blowed into his eares day and night, that the Meſſiah was borne, but nevertheleſſe would doe not the leaſt hurt, nor that he came to take away Kingdomes, but to give; Notwithſtanding *Herod* in this moſt troubleſome ſtate would have feared daily, nor caſt any thing elſe in his mind then the ſpeedy ſlaughter of the Infant King. But if one little veine of *Herod* had flowed with a right intention, hee would have reaſoned thus with himſelfe: If the Child be borne which is the Meſſias and Chriſt indeed, God will be with him; but if otherwiſe, I truſt God will ſtand on my ſide. But the wicked King gave place to no ſuch honeſt thought, his mind run upon this one thing: Let this Child dye, let him dye; and al- Smite
though I muſt ſtab him through a thouſand, although through foureteene thouſand bodies, let him bee ſtabbed, let him be ſlaughtered, let him

him dye. *That ſo many Children were ſlaine, is the aſſertion of the beſt Authors.* And yet covering this Parracides mind with ſuch pious words and countenance; *That I*, ſaith hee, *may come and worſhip him alſo.* The firſt ſigne that betrayed evill thoughts under a faire ſpoken tongue, was diſturbance. *And when* Herod *had heard theſe things, hee was troubled.*

Secondly, *And when he had gathered all the chiefe Prieſts, and Scribes of the people together, hee demanded of them, where Chriſt ſhould be borne.* What was the intent of *Herod* in this? To know the place where the Child was borne. What hurt I pray is this? This forſooth, becauſe there is no good at all therein. To deſire to know, is of it ſelfe indeed, as they call it, an indifferent intention, which is neither good nor evill; hereunto if an evill action be joyned, neither of them can bee termed good. And why would *Herod* know the Country where Chriſt was borne? whether that he might

ſalute, preſent gifts, adore him? That h might murder him. This was his mind, this was his intention. Thirdly, *Then* Herod *when hee had privily called the Wiſe men, enquired of them diligently what time the Starre appeared.* Neither is this a ſigne of a good intention. To call the Wiſe men, was no evill; to call them privily, was little goodneſſe, and next doore to evill *For every one that evill doeth, hateth the light, neither commeth to the light, leaſt his deeds ſhould be reproved. Iohn.* 2. 20. This is a ſure ſigne of no good meaning in any one, if hee labour ſo much to hide, cover, keepe cloſe a thing, that it may be no waies knowne of others: this perſon hates the light, and deſireth that not himſelfe, but his faults may lye hid.

Many things without queſtion are done in private, which are never ſo much as ſpoke of; the Court hath her ſecrets, and ſo the Campe, and yet in theſe very places, no body reareth to have his witneſſe, if he know it to be neceſſary.

ceſſary. How much almes is given privately by ſome, when the Author is knowne ſcarce to one, many times to none? Religiouſly this, holily, and to the mind of Chriſt. If yet they which give, did underſtand it to make for the greater honour of God, that they ſhould be knowne, it is like they would not ſuppres theſe ſpeeches: *I am the man, it is I that give. Vices are not after the ſame manner: for there are private places and corners, where they play, where they drinke, where they ſteale embracements, where they take unlawfull paines. Theſe fly Merchants, theſe Players, theſe good fellowes, theſe Lovers will bee knowne by no meanes. What Oratour can perſwade ſuch as theſe? it will bee for Gods honour that it ſhould bee knowne, who they are themſelves, and who their companions. They heare nothing, but they bind every one with threatning, either hold thy peace, or pay dearely for it. There is none of them from whom thou canſt wring this ſpeech:* I am a Gameſter, I am a Com-

Aut ſile aut Peri.

panion, I am a Wencher, and a Spend-thrift. *These things use to be done by stealth & privily. But this same privily, is an evident token, that all these things are done with no good meaning: Things carried in secret, are for the most part not without suspition.* Herod *therefore while hee privily sendeth for the Wise men, maketh himselfe openly suspected of an ill intent. From this corrupted root, there sprang up such branches. Whatsoever* Herod *did here, hee did vitiously. When the intent which goes before is perverse, every deed which followes after is naught. As soone therefore as he had privily called the Wise men, hee enquired of them diligently the time of the Starre, hee sent them away to* Bethlem, *commanded every thing to be narrowly sought out, and tidings thereof returned him: all malitiously and with harme enough, for he added a most deceitfull and wicked intention:* That I may come and worship him also. *Behold a Divell, but a faire one, and trimmed up in the habite of an Angell. O most subtile*

Tecta simulq. suspecta.

An Angels Plumes

foxe! our Saviour not without wise gave that name to the Herodian *breed. They trusted to cover a bloudy, inhumane, mischievous mind with a Foxes cunning.*

Wilyneſſe

But *Herods* ſacred Senators, and privy Counſellors, of what mind and intention were they? Of a diverſe: For when the Counſell was called out of courſe, it is credible that there were ſome of them which ſaid: What Divell hath brought theſe Out-landiſh men from the Eaſt Country, as if wee had not enough to doe without them? You might have heard another ſay: I would have theſe Idolaters, to ſtay at home, and not come and diſturbe our peace. Another curſing them, ſaid perhaps: Let theſe fellowes goe with a miſchiefe, they have made us aſhamed of our ſelves. Muſt they know theſe things in *Arabia*, and muſt we be ignorant of them in *Iudea*? Others, a little more modeſtly: We owe this out of duty to the King, to whom wee have obliged our ſelves for performance of this matter, there-

fore it behooves us to goe to our Bookes and ſearch, which is the native Country of Chriſt. But neither were theſe men of ſo praiſe-worthy an intention. For a good intention ſeldome puts men on, when force and neceſſity conſtraine. It is no vertue to ſay to him which gives a good thing in charge: *Indeed I will not, but I ought.* Although wee ſearch *Herods* Court all over, wee ſhall ſcarce find any right intention therein, and which followeth, no good action. For all thoſe things, to come together, to enquire, to examine Bookes, to give anſwers, are a thing of policy, and indifferent actions, whereunto if a good meaning be not joyned, they obtaine no heavenly reward at all. Moreover that diſturbance of *Herod*, conſultation of the *Rabbines*, aſtoniſhment of the City, might have made thoſe three Kings of the Eaſt very doubtfull, have drawn them into errour, and perſwaded them to returne without performing their buſineſſe. For they had occaſion enough to ſay,

I will when I needs muſt

Adiaphoræ

Perturbation

ſay, *What children are we, & worthy to be laughing-ſtocks for Kings.* Behold in the very midſt of *Iudea*, they know nothing of this King of the *Iewes*, whom we ſeek for, and wee ſo raſhly following a dumbe ſtarre, forſaking our owne Countries have caſt our ſelves upon theſe forraigne Coaſts: wee have troubled King *Herod*, and made worke for his Counſellors of Eſtate, we have raiſed the City of *Hieruſalem* to no purpoſe, what vanity have we ſought for by this Iourney? They let in none of theſe thoughts, they let in none; but with what foote they began, with what intention they ſet forth, with that they went on conſtantly, they gave no other anſwer to all men then this: *Wee are come to worſhip him.* If any one had queſtioned them in the Cave at *Bethlem*: *And what be theſe gifts of yours meane, what this humble carriage of men proſtrating themſelves, what this bowing of your bodies to the ground?* they had never anſwered any thing elſe, then this: *Wee are*

Mutum ignem.

Stable

come to worſhip him, neither feare, nor force, or any neceſſity drove us hither, no hope of gaine conſtrained us, this one buſineſſe brought us out of doores. *Wee are come to worſhip him.* And what is he, O men, whom you are come to worſhip? *The very ſame*, ſay they, *whoſe Starre wee have ſeene, whom the Stars obey, which hath brought a Torch for us from Heaven, him wee are come to worſhip.* At length they obtained their end, *and fell downe flat and worſhipped him.* Every one might have ſaid for his owne part: I have not ſought mine owne glory, but his that is borne *King of the Iewes*; I give my mind to this, for that cauſe I undertooke this Iourney, for this end I brought theſe Gifts: they had all one mind and one voice. *Wee are come to worſhip him.* Being brought at laſt, by the Conduct of a Starre, to the meaneſt Cottage, to a houſe for Beaſts, to a poore little Infant, nor having any God-like Booke, nevertheleſſe *They fell downe and worſhipped.*

Venimus adorare.

him. Behold, good Christi-
n, what an evill, what a good
ention teacheth: Behold how
ssembling and fearefull that is,
w constant and erect this, and
w both bewray themselves Discover
ery way by their owne markes!
rod though he were an abstruse
d concealed man, and knew
w to dissemble his truculent
ind in cunning, yet hee gave
parent tokens enough of his
cked intent. The three Wise
en from the East did goe astray
mething, when they sought
rods lodging, but this very er-
r proved some good to them,
r their good intention, it was a
lpe so to erre. Whereas there-
re they were carried to the Cra-
le of Christ new borne, with a
ry good intention, they had not
ely a starre for their Guide,
t also an Angell for their
uard, which most faithfully in-
ructed them, carefully to shun
eir treacherous Lodging, not to
turne to *Herod*, but depart home
nother way, that they might not
eprave the excellent intention,

where-

wherewith they came. Neither indeed did the Wiſe men follow the Starre with any other mind, then that they would wholly ſubmit themſelves to his will and pleaſure, which had ſent the Starre for their Conduct. This is a true, and pure intention indeed, *To follow the Will of GOD in all things*. Hereof a Divine of our Age: He which is ſo minded, ſaith hee, that hee deſireth nothing elſe, then to fulfill the Will of GOD, God can never forſake that man. *Tymp.* in Spec. *Epiſt. Signo.* 117. A mighty promiſe.

Let this therefore bee the intent of a Chriſtian man in all things that hee doth, to ſay daily to himſelfe with a ſincere heart: Lord, I doe all things for thine honour, I deſire to obey thy Will in all things, whether they bee eaſie for me to doe or hard, whether ſweet or ſower. *I come to worſhip thee*, not as *Herod*, but as the three Kings out of the Eaſt, I deſire to adore thee Lord alwaies,

and

and in all my actions; for that cause I live, therefore I eate, drinke, rest, labour that I may serve thee, please thee, obediently follow thy Will every where, alwaies, in all things: will so live, so dye

CHAP. XII.

What we call an indifferent intention, what None.

ALthough there bee no voluntary Action, which is not derived from some Intention; for whatsoever we doe willingly and wittingly, we doe with desire of obtaining some end or other: notwithstanding wee performe many things so doubtfully, most things so gapingly, loosely, and heedlesly, that in many things we may seek to have an adiaphorous or indifferent Intention, in most none at all. But what intention we call Indifferent, what None, now we will plainely expresse.

It

It is called an indifferent intention, or Adiaphorous, which in it ſelfe is neither good, nor evill, nor maketh any thing to honeſty or diſhoneſty, and hath commonly meere naturall Actions for her end, ſuch as are, to eate, to drinke, to walke, to ſleepe. *Seneca* comes for a good light to this purpoſe, who in a plaine Chriſtian ſence: *Indifferent things*, ſaith he, *I terme to be neither good, nor evill, as ſickneſs, paine, poverty, baniſhment, death; none of theſe is glorious by it ſelfe, yet nothing without theſe: For not poverty is commended, but he whom poverty dejecteth not, nor maſteth him ſleepe. Baniſhment is not commended, but hee which tooke it not heavily. Griefe is not commended, but whom griefe hath nothing conſtrained. No body praiſeth death, but him whoſe ſpirit death ſooner tooke away then troubled. All theſe things by themſelves are not worthy, nor glorious, but whatſoever vertue hath enterpriſed or employed by reaſon of theſe, it makes worthy and glorious. They are placed*

Goe up and down

d betweene both : This is the ference, whether wickednesse or ntue lay hasd on them. Senec. pist. 82. *Med.* And that wee ay clearely know, what indiffe-nt, what good, what evill is, *Veneus* addeth: *Every thing receiveth honour which had none before, hen vertue is joyned with it.* We ll the same Chamber-light, hich in the night is all darke: lay puts light into it, night takes t away. So to these which are rarmed indifferent and ordinary things of us, Riches, Strength, Beauty, Honours, Rule: and on the contrary Death, Banishment, Sicknes, Grievances, and other things which we feare lesse or more, either Wickednesse or Vertue giveth the name of good or bad. A piece of metall which is neither hot nor cold of it selfe, being cast into the Fornace becomes hot, being throwne into the water growes cold againe. *Idem ibid. Therefore, onely vertue is good, onely wickednesse evill.* Indifferent things are neither good, nor evill by themselves: use giveth

veth them their name, when either vertue, or vice comes to bee joyned with them. So Wit, Art, Science, Health, Strength, Riches, Glory, Nobleneſſe, bee things indifferent, becauſe they bee naturall, nor riſe any higher then whither a good intention liſteth them, which alſo if ſhee containe her ſelfe within the bounds of nature, nor mounteth up to God, continueth indifferent, and without reward. Hereupon to goe, to ſtand, to ſit, to runne, to ſpeake, to labour &c. are not good, nor gaine the name of a good deſert, but onely from a good intention, which extolleth a ſmall action although the leaſt and vileſt, to a very high degree of honour; which that wee may throughly underſtand, *Lodovicus Bloſius* inſtructeth us excellently after this manner: *Thoſe things which are to be done (although when it behoveth us to take meate and drinke, to give our ſelves to reſt, or to apply any other nouriſhing comfort to our bodies) let this conſideration goe before, that thou deſire to doe*

theſe

these very things purely for Gods honour. For even as a matter which seemeth of it selfe ta bee mighty and of great moment, is wholly displeasing to God, if the intent of him that doeth be impure: a deed which of it selfe is accounted poore and of no importance, doeth very much please the Lord, if the intent of the doer be right. And this in a good intention doe, but an indifferent intention can doe none of these things, but maketh the action wherewith it is coupled neither worse nor better, as wee will shew more at large hereafter.

That is called *Noe* Intention of us, when one doeth this or that lightly out of custome, and proposeth to himselfe no end of his doing, and liveth as it were by chance. This is a great abuse of life, and privy gulfe devouring all our paines. *Seneca* most justly complaineth heretofore: *And it must needs bee*, saith hee, *that chance should prevaile much in our life, because we live by chance.* As often as thou wilt know, what is to be avoyded, or desired, looke unto

unto the chiefeſt good, and purpoſe of the whole life, for whatſoever we doe, ought to be agreeable to that. None will ſet every thing in order, but he which hath already reſolved upon his end: No body, although hee have colours ready, will make a Picture, unleſſe hee know before hand what he meaneth to paint. Therefore we offend, becauſe we ſtand all upon the part of life, but none deliberates upon his whole life. He ought to know what hee Arrowe: which will let fly his aimes at, and then to direct and rule the Weapon with his hand. Our devices goe aſtray, becauſe they have no end, whereat they ſhould be directed. *No wind fits for him, which underſtandeth not to what Port hee ſaileth.* Senec. *Epiſt.* 71. *init.* All very excellently; and he is truely ignorant to what Port he applies himſelfe, which wearieth himſelfe in vaine with No Intention. Where an action hath no ſure end and ſcope, there is confuſion, and a rude and indigeſt Chaos over all. God gave

Ignoranti quem portum petat, nullus ſuus ventus eſt.

Rudis indigeſtaq. moles.

ure charge in times paſt. *All the*
e, ſaith he, *ſhall be the Lords, by a*
erpetuall Statute for your genera-
ions, throughout your habitations.
Levit. 3. 16. What marvell ſaith
Fichius, that GOD ſo ſtraitly
required the fat of the out ward
and inward parts: This fat is a
right Intention, to be directed to
God in all things; God leaveth
this for no body. But hee which
ſetteth no intention before his
doings, he takes away the beſt of
the Sacrifice from God. Such a
one as this, whatſoever hee per-
formes, he doth either out of in-
clination, or cuſtome, for hee
knowes not why he doth it, or to
what purpoſe, or for whom.
This ſort of people are in a moſt
miſerable eſtate, which after a
great deale of paines can hope for
no certaine reward.

Who is more reſtleſſe then
Children at three or foure yeares
old? they runne whole daies to
and fro, nor ever ſtand ſtill long
in one place: now they thinke
they are riding, then they toſſe a Play with
Shittle-cocke into the aire, anon
they

they build houſes, by and by they leape up and downe upon ſtooles, ſo they weary themſelves off of their leggs, being never idle in nothing but idleneſſe, and when they have worne out the whole day, and beate themſelves out of play, at length what is all their paines and wearineſſe? they have dealt with trifles, they have chaſed away flyes, they have drawne water with a Sieve, they have ſowed in the water, with baby-like and fruitleſſe paines. Very like to theſe babyes are all thoſe, which governe their doings with no intention, they ſcarce ever lay hold upon any great matters, or if they touch them, they run over them with a ſlight hand, and rather nibble upon the top, then ſearch to the bottome. The Cloudy *Satyriſt* fitly enquireth of theſe people:

Reach running.

Eſt aliquid quò tendis, & in quid dirigis aream?
An paſſim ſequeris corvos teſtaque lutoque,
Securus quò pes ferat, atque ex tempore vivis? Perſius Sate. 3.

What

What goeſt thou after with thy bended Bowe?
Or doeſt thou follow every wandring Crow?
With Stones, and Clods, not looking to thy way,
But ſtay'ſt upon a courſe, that knowes no ſtay?

Haſt thou any certaine end whither thou referreſt all things? or goeſt thou for a day without purpoſe, without providence, as nature perſwades thee? And what is Suggeſteth *that Carrier, who to one that aſketh,* Whither travelleſt thou? *would reply, indeed I know not my life. O fooles head returne home, thy foote returne, and thinke firſt whither thou goeſt, before thou goeſt forth.* In this life, O Chriſtians, we muſt not play the idle Goſſips, and runne a gadding whither our fleete leades us: every houre muſt our laſt hour bee thought upon, and Iournies end, a Right Intention muſt be renewed almoſt every minute. Very great reſpect is to be had, how wee affect things, whether for love of goodneſſe, or

of

of our ſelves; to ſet forth naked workes is nothing praiſe-worthy. And indeed where the intention is not right, there it is either evill, or none. The diſpoſition which thou repleniſheſt not with vertue, lyes free for vices, even as a field which thou ſhalt ceaſe to Till, for feare of over-loading it with crops, will of its owne accord eate it ſelfe out with unprofitable weedes. So for the moſt part as ſoone as we ceaſe, to doe well, wee begin to doe evill. Hereof likewiſe exceeding well *Seneca*: *Let us imagine ſome body*, ſaith he, *to doe that which he ought: hee will not doe it continually, he will not doe it equally, for hee knowes not why he doth it. Some things will come forth right, either by chance, or continuall doing, but there will not be a rule in the hand by which they may be ſquared, which he may beleeve that the things hee did are right. He will not promiſe himſelfe ſuch for ever, becauſe he is good by chance. Moreover it may bee Statutes will tell thee what thou oughteſt to doe; but they will not tell thee*

thee how to doe, in that manner as thou oughteſt: and if they performe not this, they bring us not home to vertue. He will doe, I confeſſe, what he is charged: but that is a ſmall matter, becauſe indeed the commendation is not in the fact, but in the manner how it ſhould bee done. Senec. Epiſt. 95. Med. *Moſt excellently every way, and according to the rule of* Gods *ſacred Word. Truely the commendation is not in the fact, but in the manner how it ſhould be done. It is not ſufficient not onely to doe, nor yet to doe well, unleſſe this very thing be done with a good intention. So much therefore let us account of* a ſingle eye *at all times, and every where to liſt it up to* GOD. *But are we not often more fooliſh then every Child, whoſe ſight faileth us in ſo great light, nay we make all things darkneſſe to us, and by that meanes we ſee nothing at all, neither what is hurtfull, nor what expedient; we run up and downe all our life, nor ſtand ſtill for all that, or ſet our foote the more circumſpectly. But who knowes not*

how

Impetus

how furious a thing violence is in the darke? But surely wee doe it, that wee may bee called backe the farther from home: and when wee understand not whither we are carried, we runne lightly hither and thither, at last any whither, with blind hast.

God most faithfully warning us by the Prophet *Aggee*: Set your hearts, saith he, to consider your waies, yee have sowne much, and bring in little: yee eate, but yee have not enough: yee drinke, but yee are not filled with drinke: yee cloath you, but there is none warme: and hee that earneth wages, earneth wages to put it into a bagge with holes. Thus saith the Lord of Hosts, consider your waies. *Agge.* 1. 5, 6, 7. Loe, how God presseth that matter: *Consider, call your waies to account.* How would hee have it thought upon, which way and whither we goe; Loe how every where hee requireth a good intention. But all that are negligent hereof, have this lesson sung to them: Yee have sowne much,

Seminâstis multum, et intulistis parum.

and

and brought in little. There bee some that sowmony, so much mony forsooth they bestow upon their Table, so much upon clothes and housholdstuffe, so much upon recreations, playes, banquets, so much also for the hearing of newes, so much upon divers creatures, so much upon Bookes, which they neither reade themselves, nor suffer to bee read by others, but keepe them as a Dog doth the manger. So much mony they spend over and above upon fawning companions, Ieasters, Iuglers, Paralites, Fooles; to say nothing of other base kind of people; so much also they lay out upon curious conceits, and Devices many times pernitious, so much upon other most idle fooleries, so much in conclusion they give away upon almes and benevolence, if so be that be done with a sound intention. These people beleeve it, sow very much mony, thou maist rightly say of every one of these, *Hee hath dispersed*, but not, *given to the poore*, but to them that were rich before; or he

hath given to Taylers, hee hath given to Cookes, Comfit-makers, Clawbacks, morrice Dancers, Tale-carriers: hee hath given to theſe, and thoſe, and the other, that hee might draw them to his ſide, that hee might corrupt them, and buy their mouthes for himſelfe. But what has he given with a good will to religious uſes, for the maintenance of truth? O wretches! *Yee have ſowne much, and brought in little*, becauſe yee have ſowne not with a due intention, hereupon your harveſt is ſo meane, ſo none: *Yee have eaten, but yee had not enough; yee have dranke, but yee were not filled with drinke.* There bee ſome which may eate and drinke, there bee which may heare many and excellent things of Divine matters, they are divers waies perſwaded to goodneſſe: and as Cookes uſe to doe which ſerve in ſometimes boyled meates, ſometimes roſted, ſometimes baked: now dry, now laid in broth; now cold, now hot and ſmoking, that they may whet the ſtomacke to eate: ſo

vertue

vertue muſt bee commended with a lovely variety to theſe faſtidious hearers of holy things; they heare, and as it were eate that they heare, they ſhew themſelves greedy, but preſently they long for ſomething elſe, they bury what they heard in ſpeedy oblivion, and turne their mind another way: they become neither in better ſtate nor ſtronger for it, for they give eare to ſacred admonitions not with that intention, that they may grow better and more holy. O ſilly wretches! *Yee have eaten, but yee are not ſatisfied.* Yee have cloathed your ſelves, but there is none warme. There be ſome which now and then take vertues part, they frequent the Church, they pray, they arme themſelves with confeſſion of their ſins, with the Sacrament of the Eucharift, and yet are not warme for all that, partly becauſe they direct not theſe things to God by a ſincere and fervent intention, partly becauſe they preſently expoſe themſelves againe to the cold, they are ſcarce

Meaty mouthed

gone out of the Church, from prayer, from holy duties, but they returne to their former wallowing in luſt, they take up their ancient courſe of curſing and ſwearing, they avoyd no ill occaſions; ſo they never put off their old manners, they ſtand ſtill benum'd in their accuſtomed vices, as before. O ſilly wretches! *Yee have clothed your ſelves, and there is none warme.* And hee which earneth wages, puts it into a bagge full of holes. God is moſt liberall in beſtowing gifts, which we put up into our bag, but ſuch a one many times as hath holes. Our mind like a bag hath ſo many ſlits, through which the gifts of God may fall out, as it avoydeth not occaſions, which invite unto wickedneſſe. *Bernard* comprising all this daintily: *Hee ſeweth much*, ſaith hee, *to his own heart, which knoweth much of the divine Commandements by hearing or reading but brings forth little fruite by negligent practiſing. He eateth, and is not ſatisfied, which hearing the Word of God, covete*

Graces

the gaine or glory of the world. But he is well ſaid not to be ſatisfied, which eateth one thing and longeth for another, hee drinketh, and is not filled, which liſteneth to the voice of preaching, but changeth not his mind. *Greg. l.* 1. in *Ezech. Hom.* 10. God in times paſt to *Ezekiel*: *Sonne of man, cauſe thy belly to eate, and fill thy bowels with this role that I give thee. Ezek.* 3. 3. *But what elſe,* ſaith Gregory, *are the bowels of the belly, but the treaſures of the mind, a Right Intention, an holy deſire, an humble affection towards God, and pitifull towards our neighbour.* Let us weigh, my beloved brethren, how godly this promiſe is. For many read, and are hungry, as ſoone they have done reading. Many heare the voice of preaching, but goe away empty after the hearing of it. Whoe bowels are not filled, although their belly eateth, becauſe though they perceive with their mind the meaning of Gods Words, by forgetting and not keeping the things which they heard, they lay

them not up in the bowes of their hearts. *Greg. l. 1. in Ezech. Hom. 10. poſt init.* O poore ſoules! *Yee earne wages, but yee put it into a bag with holes.* Here the ſame Gregory: *We ſee*, ſaith he, *when money is put into the torne bag, but we ſee not when it is loſt out. They therefore which looke how much they beſtow, but weigh not how much they ſteale, put their wages into a bag with holes: becauſe forſooth they lay it up looking upon the hope of their confidence, but they never looke when they looſe it. Greg. par. 3. Curæ paſtoral. c. 22. fine.* Thus in concluſion we labour in vaine, which take no care for the foule of labour, intention. We ſet the good which wee doe before our eyes, but we make no account of the right intention, which wee neglect: *So we earne wages, and put it into a bag with holes.*

There is no more troubleſome labour, then labour in vaine, and without effect. No body would willingly looſe their paines. Some forſooth labour like Aſſes, they take many and heavy burdens up

on

pon them, and place all the credit in that, to undertake great matters: *Issachar* is a ſtrong Aſſe &c. he bowed his ſhoulder to beare, and became a ſervant to tributes. *Gen.* 49. 14. But theſe labour not for themſelves, but others, when they want that intention which ſhould commend their labour to God. Some moreover ſuffer like Martyrs, but it ſhall not bee ſung of them: *The noble army of Martyrs praiſe thee,* in *Angli. Liturg. Te Deum.* Men in a pitifull caſe indeed, and ſo much the more to be lamented as they bee more in number. Ah, how many are there which make a great profeſſion of bearing the croſſe, and yet goe on ſcarce a foote in the way to Heaven, for want onely of intention. They ſuffer mighty matters, but therefore becauſe they are conſtrained to ſuffer them. They hang backe for certaine, they beate themſelves miſerably, they reſiſt as much as they can, but becauſe they cannot ſhake off the croſſe which is laid upon them, they goe on in a reeling manner.

This is not to ſuffer for Chriſt, this is to row up and downe in the ayre, to ſet in into a cold Oven, to build upon the ſand. *Baalims* Prieſts what paines I pray did they ſpare, that they might excell *Elias* in ſacrificing? They called upon their God from morning even untill evening, continually crying out, *Baal* heare us, O *Baal* heare us &c. *And they leapt upon the Altar which was made. And when it was noone*, Elias *mocked them, ſaying, cry aloud. And they cryed aloud, and cut themſelves after their manner with Knives and Lancers, till the bloud guſhed out upon them.* 3 *King.* 18. 27. Nevertheleſſe there was no voyce of *Baal*, no ſparke of fire, no ſucceſſe of the matter ſhewed it ſelfe. The mad Prieſts ſhould Kindled firſt have ſtird up fire in their minds (as *Elias* did) have rowzed their intention to God, and by this meanes they had called fire out of Heaven. The world as it were another *Baal*, doth trouble, weary, vexe his owne diverſe waies; theſe it drawes to all

all wickedneſſe, thoſe to any ſlavery whatſoever. The wretches are diſturbed with going, ſtanding, running. They are exerciſed many times with odious, difficult, troubleſome, wicked, mad, unworthy labours. They which ſerve the world, had need bee able to ſwallow all kinds of invectives, reproaches, reprehenſions, diſpraiſes, bitter taunts, many wry lookes: and as Iuglers devour Knives by cleanly conveiance, ſo theſe are conſtrained to indure and take downe whether they will or no many bitter and ſtinging words indeed. They have their detracters, corrivals, adverſaries, malevolent and envious antagoniſts, yet notwithſtanding they are driven to make low congees to them, to kiſſe their hands, to reverence them with a thouſand ceremonies and pleaſing geſtures, or elſe to renounce the ſervice of the world. Neither yet doe they want cares, vexations, perturbations and troubles at home. All theſe things taken together would be like a fat Oxe cut in Buſineſſes.

pieces, ſo that fire were not wanting, ſo that a right intention like the coeleſtiall flame would licke them up. But now becauſe many beare ſuch things, but impatiently, they beare, but not offer them to God; they ſuffer theſe things, but without a right intention; they ſuffer not for Chriſt, but for themſelves, for their owne and the worlds ſake, hereupon no deſert or reward is to be thought of in this caſe: they beate the ayre, they ſow upon ſtones, they deſerve no favour from God. Of theſe people elegantly and truely *Bernard*: *Woe be to them*, ſaith hee, *which carry the croſſe, not as our Saviour did his, but as that Cyrenean another mans.* For they are broken with a double contrition, which are of this ſort, both for as much as they temporally afflict themſelves here for temporall glory, and for their inward pride are drag'd to eternall puniſhment hereafter. They labour with Chriſt, but they reigne not with Chriſt. They drinke of the brooke in the way, but they ſhall not

t lift up their head in the gate:
ty mourne now, but they ſhall
t be comforted. *Bern.* in *Apol.*
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eſe very people: *An Heifer,* *Oſe.* 10. 11.
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Schollers

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not lift up their head in the gate: they mourne now, but they ſhall not be comforted. *Bern.* in *Apol. ad Gul. abb. initio.* So that reviling Theefe was Crucified indeed by Chriſt, but he did not goe with Chriſt from the Croſſe to Paradiſe. In like manner many take much paines, but in vaine; ſuſtaine much, but alſo in vaine: they exerciſe vertue likewiſe, as it ſeemeth, but all in vaine, yea with loſſe, becauſe they want a right intention in all theſe things. *Oſeas* the Hebrew Prophet deciphering theſe very people: *An Heifer,* ſaith he, *that is taught to tread out the Corne.* They which labour without a ſure and right intention, are like Oxen which tread out the Corne, theſe though they be looſed from their worke, yet returne of their owne accord; they are already growne perfit in this labour, which alſo they enjoy, for thereby they fill their mouths full of Provender, and ſo willingly perpetuate this buſineſſe, and put on the yoke againe very eaſily. No otherwiſe doe theſe *Oſe.* 10. 11.

Schollers

Schollers of the world, whom *Gregory* notably setting forth: *They willingly toyle and moyle for the glory of the world, and likewise bow their necks with all devotion to the yoke of hard labours. And what wages have they for their worke? a mouth full of Provender, but not a purse so well fild with monies. They bee Heifers indeed taught to tread out the Corne, they labour like Beasts that draw or grinde, or like blind horses in a Fullers Mill, they are driven by one boy with a whip, and run all day. And whither doe they come at length in the evening? they are in the very same place, because they goe round in a Circle: so they which want a right intention, are starke blind, and make no progresse at all in vertue this day: to morrow, the next day comes without any difference to them. These Oxen alwaies plough in the same path, and have this labour for their paines, therefore they can expect nothing else from God. This is the cause why* Paul *so contentedly exhorteth:* Whatsoever yee doe in word or deed,

deed, doe all in the name of the LORD IESVS, giving thankes to GOD, and the Father by him. *Coloſſians* 3.17. *The ſame Apoſtle as earneſtly preſſing it againe:* Whether yee eate, *ſaith hee*, or drinke, or whatſoever yee doe, doe all to the glory of GOD. *All, all which muſt ſo eate, ſo drinke, ſo doe every thing elſe, that* GOD *may bee honoured, no man hurt or offended.*

Chryſoſtome *explaining this precept of* Paul: Although a thing, *ſaith hee*, be ſpirituall, yet if it bee not done for Gods ſake, it hurts him very much that doth it. *Chryſoſtome, Tom. 5. Orat. Calendis dictâ.* And even as Maſons doe carry their Rule from Angle to Angle, ſo let that Divine ſaying of *Paul* bee our rule: *Whether yee eate, or drinke, or whatſoever yee doe, doe all to the glory of God.* Moſt rightly therefore *Laurentius Iuſtinian: Let the firſt Word, the firſt Thought, the firſt Affection, ſound of the di-*

vine

vine praise; let it direct & Supplication inkindled with zeale to GOD. *Iust: de discipl. et perfect. Mon. c.* 10. *Fine.* A thing well begun, is as good as halfe done. *Dimidium facti, qui bene cœpit, habet.*

The end of the first Booke.

A Briefe Expoſition of the Picture following.

THe enemies of a Right Intention *are,* Ill Intention, Raſh Iudgement, *and* Vaine Glory. *Theſe Monſters the Image ſetteth before our eyes. Ill Intention, a Woman with Hornes ſtriveth to bow downe his arme that is praying with a Right Intention. Raſh Iudgment, a Mote in his owne faults, but armed with Spectacles to ſearch out other mens, doth what it can, to advance the humour of Iudging like a Cenſors Rod. Vaine Glory, like a Cat which hath peacocks feathers about her neck, and commonly licketh and trimmeth her feet or taile, layeth waite for every good Action, and is every where at hand. Hee that will not come to deſtruction, let him beware of theſe miſchievous companions. A man of a Right Intention doth ſo pray, ſo labour, ſo doe all things, that he ever aimeth at God with an abſolute purpoſe. To doe in this manner, is to doe nothing, but what may profit.*

One is all things to me,
of whome are all things.

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The Second Booke declareth who are both the favourers and foes of a good intention, but chiefly Vaine glory, and rash ſudgment; the Signes, Practiſe, and reward thereof.

CHAP. I.

That a Right Intention is that good will commended by the Angels.

GOod will, is the Soule of action, good will is never but rich, good will can doe all things. The night which Chriſt was borne, the heavenly miniſters ſung a wonderfull Song on earth; they which heard theſe Muſitians from Heaven were Shepheards; the

Genil.

Et in terra pax, hominibus bona voluntas.

the Quire, the Field; the Song it ſelfe, *And in earth peace, good will towards men Luk.* 2. 15. I beſeech you, let us take ſo much time, as to enquire: this very thing of all thoſe which dutyfully ſtood about the ſtrawen Cradle of Chriſt, what *Good will* is? Let us begin firſt to demand of the Angels themſelves.

O moſt pure and bleſſed Spirits, why doe yee come downe in troups unto our Cottages, what ſeeke yee in earth that can be wanting in Heaven? we have no lodging worthy of you. To this our queſtion, this is the voyce of all the Angels at once: O mortals, we know well the condition and inhabiters of the place. Neither indeed doe wee ſeeke famous adventures, rare inventions, exotick Arts, ſtrange faſhions, nor Gold or Iewels by this our comming, but *Good Will*, which is more precious, and deare to us then gold, and all kind of Iewels. And ſurely herein the Angels ſeeme in my mind to have done ſo, as Great men

ſome-

ſometimes uſe to doe when they come in their Iourney to a poore Ale-houſe. For the tapſter when hee ſeeth an honourable Baron, or noble Earle to bee his Gueſt, firſt of all he purpoſeth to excuſe the meannes of the houſe, that they can find no delicates or dainties there, no Beds fit enough for ſo great a ſtranger, that they have bread and drinke in a readineſſe, but are without almoſt every thing elſe, and that indeed the manner of living in the Country is no otherwiſe: yet if hee pleaſe to ſtay, at his Maſters command he will be ready to bring forth whatſoever he hath in cuſtody over all the houſe. The Earle courteouſly and pleaſantly to encourage the man: *I know*, ſaith hee, *my good friend, what houſe I am come into; if thou ſhalt bring me a couple of Eggs and a cup of thy Beere, thou haſt provided enough for this meane; neither did I come hither to feaſt my ſelfe, an unknowne Gueſt that deſire to be private, and to leave thee the richer. Doſt thou like this?* The Hoſt full of joy, and

Is Maſter of

and with a cheerefull countenance: *What else*, saith hee, *O my Lord, what else but this, with all my heart? Charge, call, command; I, and mine will doe what you require to the utmost of our powers.* This forwardnes of mind, this most ready will, the Angels those great Powers from above did seeke in this inferiour world, and that for our profit, that they might leave us farre richer then they found us. *And in earth peace, good will towards men.* So *Otho* the Emperour taking occasion to visit *Romualdus*, would not onely goe into his Cell, and tast of his victuals, but also in his poore and hard Bed would so great a Majesty lye. *Hier. plat. l. 2. de bon. stat. rel. c. 37.* So other Kings and Princes turning sometimes into most desert Cottages, have made use of the fountaine onely, and bread almost as hard as stone for their Dyet, not without pleasure. And so Angels delight amongst us, is good will, and a right intention. But let us enquire of *Ioseph* also, with what intention

Pax Hom. bonæ voluntatis.

intention hee came to *Bethlem*.

O religious Houſholder, moſt chaſt *Joſeph*, what ſeekeſt thou in this journey, ſo long, ſo difficult, eſpecially the time ſo contrary? why travelleſt thou to *Bethlem*? all the Innes every where are taken up, not ſo much as a corner is empty for thee, thou art every way an excluded man; thou maiſt goe to a thouſand houſes to look bed and board, a thouſand bars will keepe the doores ſhut, none will let thee and thy wife come in: Therefore rather goe backe againe, and dwell at *Nazareth*. Here no body will bid thee welcome, much leſſe entertaine thee with a cup of Wine. *Joſeph* full of moſt holy reſolution: *It is no matter*, ſaith hee, *that no habitation of men is free for me, therefore wee will make bold with Cattell, neither truely did we take our Journey hither, to dwell conveniently and at eaſe, but that wee might obey the divine pleaſure, we bent all our mind to this, that which we ſeeke, is obedience, thither will we follow, whitherſoever the Will*

of

of God shall call us. But by your favour, O good *Ioseph*, you seeme to be beside the matter: This is not the Will of God, but the pride of the *Romane* Emperour. It may be *Augustus Cæsar* desired to know his strength and power, therefore hee troubleth all Kingdomes and Provinces, that hee may understand how great he is, and be more proud by this occasion. On the contrary *Ioseph*: God, saith he, *findeth this very pride of an Idolater, to bee a fit instrument to accomplish his owne Will. It is the Lord: let him doe what seemeth good in his sight.* 1 *Xiag.* 3. 18. Forasmuch therefore as *Augustus Cæsar*, the supreme Magistrate, hath by Gods Providence made a Decree throughout the whole World, that every one should repaire to the City of their owne Tribe, therefore wee also undertooke this Iourney, that we might shew our obedience to this Edict: This is mine, and the Virgins intention committed to my trust, which we can as conveniently per-

Threshed

forme

forme in the pooreſt Cottage, in the vileſt corner, in a Stable, as in the Palace of King *Herod*, or *Annas* the High Prieſt. But aske wee likewiſe the Bleſſed Virgin her ſelfe concerning the ſame matter.

O moſt Bleſſed Virgin, if I ſhall call thee the Mother of God, I ſhall lay all praiſe upon thee. Thou art that truely worthy Mother, at whoſe maiden Travell the Angels ſhould deſcend from Heaven. What I pray, divine Virgin, lookſt thou after in the native place of thy Lynage: or art thou ignorant? there is none acknowledges poore Kindred. And it is much to be feared leaſt thy Iourney be taken in vaine, for the richer ſort of *Davids* ſtocke have taken up every Inne of the City before hand: you muſt either live abroad in the ſtreets, or elſe returne. Never thinke that thoſe that be of your race will give place to you, there is none of them will come to ſee you, wee will ſend meate and drinke to entertaine you, which will

Give thee all due praiſe.

will beſtow any honour upon you. None will bee knowne of your allyance, all courteſie is baniſhed from hence already, nor any little Inne will receive you: They which bee poore are deſpiſed, though they bee never ſo good. And it is truely ſaid: *A poore man amongſt the rich, comes as welcome as a Ghoſt to the living. Vet. monaſt. Trochaic.* Wherefore, O moſt entire Virgin, either the open ſtreet muſt bee thy houſe, or thou muſt take the ſame way againe, which thou cameſt. Hereunto the Child-bearing Virgin: My *Ioſeph*, ſaith ſhe, and I, ſeeke not after our Kinsfolke, and the honour of our Parentage, nor a convenient place to lodge in, but the one and only Will of God, which God hath declared unto us by *Auguſtus Cæſar*. But, O moſt bleſſed Mother, give leave to a word, this ſeemeth not to be the will of God, but of a man which is an enemy to God, for that the poore are burdened ſo miſerably and without cauſe is done by command of *Cyrinus* the Preſident,

Mortuus vivos frequentat, pauper inter divites.

Wearied

Preſident, this is the man which diſquiets and diſturbs all *Syria*, this is he which calleth all men hither, and thither out of their dwellings. Whereunto the Virgin: But who, ſaith ſhee, hath permitted *Cyrinus* to doe that? I may thinke, ſay I, *Auguſtus Cæſar*. The Virgin againe: Hath any permitted *Auguſtus Cæſar*? God verily, I have anſwered. Here at laſt the heavenly Virgin: Therefore ſaith ſhe, wee follow Gods permiſſion of this man, we obey his pleaſure, with this intention we undertooke this Iourney: We are not troubled with conceit of our Inne: *God will provide.* Gen. 22. 8. If men deny us place, perhaps beaſts will not refuſe us. Gods Will bee done. But let it pleaſe us, to enquire this of the moſt divine Infant himſelfe.

O Infant wiſer then any *Solomon*, O King of Angels, what ſeekeſt thou, may wee preſume to aske, amongſt poore exiles which thou maiſt not find a thouſand times better among thy Citizens the Angels? What does

does it please thee for thy mind sake to tast of strange and country fare, what does it delight thee to change thy Heavenly Tempe for this most horrid wood? O Lord, the world doth not know thee, and unlesse thou discover thy selfe some other way, it will tread upon thee with all kind of contempt. Hereunto the child Christ, either with a signe onely of his eyes, or with teares alone, gave answer enough to this tenor: *I seeke not honours, nor pleasures, nor desire any dainties of Dyet, My meat is, to doe the will of him that sent me, that I may performe his worke.* Ioh. 4. 34 *It will be easie for mee to want all other kind of meate, but that most pleasant meate, that meate which is truely mine I long for with all greedinesse, this I seeke: this is my end, this my intention. But as now yee see me lye in the Manger, so one day yee shall see mee upon the Crosse. And all this shall bee done according to the rule of my Fathers Will. For as now my Father useth* the pride of the Roman Emperour, and

Rude forrest.

Nutu. Winke

and discourtesie of my Kindred to that end, that I may be thrust low into this filthy Cave, so hee will use the envy of the Hebrew *Priests, that hereafter I may bee lifted up upon an ignominious piece of wood. My meat is to doe the Will of him that sent me, because I seeke not mine owne will, but the Will of him that sent me.* Ioh. 5. 30. *Because I came downe from Heaven, not to doe mine owne will, but the Will of him that sent me.* Ioh. 6. 38. This is the answer of Christ to us.

What therefore is that Good Will, whereunto the Angels give a blessing of peace? Saint *Leo* very rightly to this demand *: A Christians true peace,* saith he, *is not to be divided from the Will of* God. *Wee must say unfainedly every houre : Thy Will bee done, O Lord, both in me, and in all men most perfectly, at all times, as it is in Heaven.* This, O Christians, is Good Will, to desire this one thing in all things with all the heart : *O Lord, thy Will bee done.* This Will, this Intention of mind

the Angels commend. Truely hereof Saint *Gregory* : *No richer thing*, ſaith hee, *is offered, then Good Will. Hom. 5. in Evang.* This will begets true peace. This will the Shepheards brought along to the Cradle of Chriſt. They would goe and ſeeke, they went and ſought out that very Infant, whom the Angels perſwaded them to ſeeke, from hence grew their mutuall conſultations : *Let us now goe even unto* Bethlem, *and ſee this thing which is come to paſſe, which the Lord hath made knowne unto us* : And they came with haſt. This will that moſt crafty Foxe, *Herod* the *Aſcalonite* wanted altogether, which promiſed that he would both come, yea and worſhip him alſo. Forſooth hee had come to cut the Childs throat, not to kiſſe his knees. Laſtly, in this good will and Right Intention conſiſteth true peace and quietneſſe. Doe whatſoever thou canſt, O Chriſtian, thou ſhalt find a thouſand troubles in all things elſe? there is nothing any where ſo quiet as

it

it ſhould bee without this good will. Diſtemper and innumerable diſturbances by the body, by the mind, by friends, by Kindred, by Children, by Subjects, by Servants, by Office, by Buſineſſe; troubles at home, abroad, at Church, in the world, in the waters, in the woods; troubles in recreations and pleaſures themſelves, aboundance of troubles will environ thee on all ſides. And though thou compoſeſt all things for peace, notwithſtanding thou ſhalt find peace no where but onely in this good will, which tyeth it ſelfe to the will of God in an inſoluble Band. And this is Heaven out of Heaven, or the gate of Heaven. Peace to men of a good will, good, conſtant, ſafe peace; true peace, and that none needs to repent. One may uſe that ſpeech of the Vulgar in many other things: *I had rather have a good quarrell then an ill quarter: if the ſpirit will make a league with the fleſh, obey the luſts thereof, cover every fault of ſtubbornneſſe; a very bad peace.*

Entry

A good ſtaffe then an ill ſtoole

and farre worſe then Warre and diſcord. Therefore there can be no good or ſafe peace to any, but onely to men of a good will and Right Intention.

CHAP. II.

All That the deed of a Right Intention can bee recompenced by God onely.

THe rule over the Celeſtiall Spheres and Starres, over all orders of Angels, doth not equall the dignity of an Action coupled with vertue. For example, a halfe penny given to a Begger, but with a ſound and right intention, how highly ſuppoſe you, is it eſteemed in Heaven? Put all Kingdomes of the world togeather, both *Turkiſh*, and *Indian*, and *Perſian*; *Spaniſh*, and *French*, with all their wealth, yea with all their pleaſures, and yet thou haſt not pitched upon the full price of that halfe penny. The reaſon hereof is moſt evi-

dent:

dent: all those things as they had a beginning, so they shall draw to their end, they are kept in with close bounds on both sides. But that halfe penny bestowed upon a poore Begger hath amounted to an eternall value. *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternall weight of glory.* 2 Cor. 4. 17. What canst thou call lesse, then that which is light and but for a moment? So one sigh for God, one groane in earnest for our former offences, a cup of cold water offered to the thirsty (can I speake any thing lesse?) doe obtaine an eternall reward, and great above all measure: *They worke an eternall weight of glory.* The gold of all the Kings in the World brought together into one place, may all be easily examined by the Scales in the space of a weeke, nor indeed can it make an infinite heape: But now that encrease of a halfe penny, which we spake of, cannot bee weighed throughout all eternity, it is infinite. But how Meaner

comes it to paſſe that this halfe penny is ſo precious? By the grace of God, which *Auguſt.* moſt truely affirming, ſaith: *Grace onely worketh all our worthineſſe in us, and when God crowneth our deſerts, hee crowneth nothing elſe then his owne gifts.* Aug. *Epiſt.* 105. *ad ſextum.* The grace of God maketh a marriage betweene God and the Soule. *Aſſuerus* the mightyeſt of Kings, which was Emperour of an hundred and ſeaven and twenty Provinces, was yet pleaſed to take *Heſter* a poore Orphan maid, the kinſwoman of a captive *Iew* to his wife, and made her a Queene: Nor enquire thou the cauſe. This was his pleaſure. Who now can deny the Children of *Aſſuerus* and *Heſter* to be Heires of the Kingdome. Our Soule being moſt poore of it ſelfe (when as wee are not ſufficient of our ſelves to thinke any thing as of our ſelves, 2 *Cor.* 3. 5.) yet God makes choyce of her for his Bride through the admirable benignity of his grace. From hence the In-

Et cum Deus coronat merita noſtra, nihil aliud coronat quã munera ſua.

heritance

heritance of a Kingdome is derived to our Children, that is, to our actions; from hence we ſhall hereafter *Be partakers of the divine nature.* 2 Pet. 1. 4. *For the ſpirit it ſelfe beareth witneſſe to our ſpirit, that wee are the Children of God, and if Children; then Heires.* Rom. 8. 16, 17.

Therefore GOD onely can fully pay the reward of that halfe penny which we ſaid, nor will by any other paiment, but himſelfe. That Sun of Theology, for ſo the holy man underſtood very well, that God is the fitteſt reward for a good action. To this purpoſe Saint *Paul* moſt diligently adviſeth us, ſaying: *I ceaſe not to give thankes for you, making mention of you in my prayers, That the God of our Lord Ieſus Chriſt, the father of glory may give unto you the ſpirit of wiſedome, and revelation in the knowledge of him: the eyes of your underſtanding being enlightned: that yee may know what is the hope of his calling, and what the riches of his glory in the Saints.* Epheſ. 1. 16. This the

Apoſtle inceſſantly prayed, *That God would give them the ſpirit of wiſedome and revelation*, how that ſuch a reward is aſſigned by God to every right action, as all the wiſedome of Philoſophers cannot comprehend. *Whoſoever ſhall give to drinke to one of theſe little ones, a cup of cold water onely in the name of a Diſciple, verily I ſay unto you he ſhall in no wiſe looſe his reward. Mat.* 10. 42. The Lord propoſeth here the moſt deſpicable perſons, and the meaneſt thing, a cup of water not warme, for it could not be warmed without coſt, but cold as it runs out of the ſpring. *Hee ſhall in no wiſe looſe his reward*, which may rejoyce him for ever. They were very great gifts which two Kings did promiſe, but amongſt their cups. *Aſſuerus* in the heate of wine: *What is thy Petition Queene* Heſter, *and it ſhall bee granted thee? and what is thy requeſt, and it ſhall bee performed even to the halfe of the Kingdome?* Heſt. 7. 2. *Herod* aſſured the ſame in a manner to the Damoſell which danced

ced before him: *Whatsoever thou shalt aske of me*, saith hee, *I will give it thee, though it bee to the halfe of my Kingdome.* Mark. 6. 23 Behold here the greatest gift of a King, the halfe of his Kingdome, but such as shall not endure. God who is a more bountifull King, is ready to bestow his whole Kingdome which shall never have an end, even himselfe, for a reward of the least good worke that can be, of one halfe peny. *Hee hath called us unto his Kingdome and glory.* 1 *Thes.* 2 13. For the present God conferreth all things for the most part by his Creatures, by the Heavens, the Stars, the Earth, the fruites of the ground, by his Ministers the Angels. But hereafter, *When hee shall have put downe all rule, and all authority and power,* 1 *Cor.* 15. 24. then the Ministeries of all created things shall cease, then God shall exhibit all kind of pleasure, to the blessed in himselfe, for a reward of their good deeds. *He shall bee all in all.* Therefore Saint *Chrysostom* judgeth him to bee a cruell tyrant a-

gainſt himſelfe, which can bee contented with an other reward, then God. *Chryſoſt. Hom.* 21. in *Mat.* And ſurely ſuch a one as this is more fooliſh then hee, which exchangeth the nobleſt Diamond for five farthings, or a few Apples.

If therefore for every good action there bee a reward decreed which is infinite, eternall, inexplicable, God himſelfe: or that I may ſpeake more plainely, if for every, even the leaſt good deed an everlaſting Guerdon is to bee expected: no marvell then that *Steven* would not ſell his ſtones neither to vaine glory, nor to violence, nor to any of thoſe Huckſtreſſes, for none could pay a price worthy of them, but onely the Father of that Infant, whoſe Cradle was the Manger and Straw at *Bethlem.* But we moſt ſilly Babies (I have ſaid little) moſt cruell tyrants againſt our ſelves doe ſell ſo many worthy deeds for a poore apple, for an Oyſter-ſhell, for a broken piece of Glaſſe, or a few painted trifles,

ſles, yea for the ſhort ſmoke of a little glory, for the light breath of favour, either to the eyes, eares, or tongues of thoſe whom we deſire to pleaſe. Thus all the wages is, to bee ſeene, to bee heard, to bee praiſed. How truely Saint Gregory: *Hee that for the goodneſſe* ſaith he, *which hee ſheweth, deſireth the favours of men, carrieth a thing of great and mighty worth to be ſold for a ſorry price: Hee asketh the rate of a little tranſitory ſpeech, for that which might gaine him the Kingdome of Heaven.* Greg *l.* 8 *Mor. c.* 28. *ad finem.* For that cauſe Saint *Paul* ſo ſeriouſly exhorteth, ſaying: *Servants obay in all things your Maſters according to the fleſh, not with eye ſervice as men pleaſers, but in ſingleneſſe of heart fearing God. Whatſoever yee doe, doe it heartily as to the Lord, and not as to men, knowing that of the Lord yee ſhall receive the reward of the inheritance: for yee ſerve the Lord Chriſt.* Coloſ. 3, 22. Therefore let us eſpecially take heed of this, that we goe not about to approve

our

our endeavours unto men alone, and ſerve their eyes and preſence onely, but rather fulfill all the parts of our duty with a certaine ſingular Candor of mind, coupled with the feare of God. In which reſpect whatſoever we doe, let us doe truely and heartily, certainely perſwading our ſelves, that we performe ſervice not to men, but to God, the Author and Lord of all good things. And becauſe we ought to bee ſure and certainely acquainted, that the everlaſting ſeat of the bleſſed is propoſed as a Crowne, reward, and recompence to our labours and good endeavours, it is very meet, that all our intention bee directed to Chriſt onely, that theſe eyes of ours bee bent upon Chriſt, that we ſell all our things moſt readily to Chriſt, who is willing to pay ſo liberally for them. To ſet them free from the mouth of the Dragon, and to enſeate them in glory.

CHAP. 3.

CHAP. III.

How much a Right Intention is impugned by the Divell.

THat Apocalypticall Angell Saint *Iohn*, ſaw a woman clothed with the Sun, ſhod with the Moone, crowned with Starrs, and this woman in travaile. Before her ſtood a Dragon with ſeaven heads, waiting while ſhee brought forth, that hee might take away her Child and devoure it. But he waited in vaine for a prey. *For that woman brought forth a man Child, and her Child was caught up to* GOD, *and to his Throne: and the woman fled into the Wilderneſſe, where ſhee had a place prepared of God.* Apoc. 12. 5. So the hunger-bitten Dragon was deceived of his booty. It is wonderfull to bee thought, how much the Divell that wakefull Dragon laboureth, what ſubtile devices he uſeth about this one thing,

thing, that hee may turne a good intention into an evill or unprofitable one: here the gaping Beast waiteth, whiles the young one is brought into the world, that hee may presently devoure it. Christ had scarce given a new Charge to *Peter* to execute his Office, when straight-way *Peter* turning him about, said: *Lord, and what shall this man doe?* Ioh. 21. 20. O *Peter* what I pray doe these things concerne thee? have a diligent care of thy selfe, looke to thy selfe. There is one which lyes in waite that he may interrupt the course of thy duty: *What is that to thee*, follow thou me: Let thine eyes waite upon mine, let thy feete cleave close to mine, follow thou me. That therefore wee may defend a good intention from the power of this seaven-headed Dragon, wee must now unfold the vision of Saint *Iohn*, and shew withall, how divertly, and how solicitously the evill spirit bestirs all his veines in this matter, that he may either take away or corrupt a Right Intention.

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The woman which *Iohn* ſaw great with Child, ſignifyeth the Soule, which is in favour with God. All things doe ſervice to this Soule, the very Starres waite upon it, the Sun and the Moone obey it, Heaven is made ſubject unto it. Such a Soule is never but in travaile with good deſires, of ſerving God more faithfully and reſpectfully; neither onely is ſhe in travaile, but hath iſſue alſo, and brings her holy purpoſes to effect, ſhe is happily delivered, and gives the world a ſight of moſt excellent deeds in all kinds. And as a great-bellyed woman is of a very dainty ſtomacke, and loathes many times thoſe things that before ſeemed meere Hony to her, and longs for thoſe that before were in her conceit like gall: So the mind of man great with chaſt deſires, abhorreth all the pleaſures of the fleſh, all the world; but in the meane time it embraceth all adverſe things whatſoever, and the whole proviſion of patience with great affection. Heere the ſeaven-headed Dragon watcheth,

Tranſcription.

eth, and layeth waite every moment, that hee may infect that mind, either with secret pride, or subtile avarice, or blind envy, or privy luxury, or againe with godlinesse, but glozing, or with any other faire-seeming, but sinister intention. So the Hell-armed Serpent stands gaping before the woman, ready to bee delivered. What therefore must the Soule doe in this case, if even by the least token a wrong intention bewray it selfe, what resistance must be made? Let the Child be snatched up *to* GOD *and to his Throne*, let the intention advance it selfe to the Creator by these wings of prayer. My Lord, I have done, and am about to doe this for love onely of thee. And let the woman fly into the Wildernesse. Let the Parent of this Child say: *I desire not, my Lord, to bee seene to be knowne, I affect not to be praised: I will not have it proclaimed in the Market, I will not have it commended for a mighty and rare thing, I would have this done so, as if I had done it in the remo-*

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teſt deſert, in the moſt deſert Wilderneſſe : So thou, my GOD, *knoweſt it, as thou knoweſt all things : thou onely art a Theater large enough for all my actions.*

Cornelius the Centurion, that approved Souldier to God above, ſent all his Sons and Daughters, that is, all his good workes before him into Heaven. Therefore the Angell moſt courteouſly ſpake unto him, ſaying: *Thy prayers and thine almes-deeds are come up before* God *for a memoriall.* Acts 10. 4. *For hee was a devout man, and one that feared* God, *and prayed to* God *alwaies.* Thus all his Children were caught up *to* God, *and to his Throne*, that *Stygian* Dragon being deluded, which exceedeth all Theeves, Pirates, Robbers by many degrees. For this roving Theefe is never but in hand with his wiles, he obſerveth a Traveller before he paſſeth by, and alſo in his very paſſage. The Divell is weary of no labour, many times in the beginning of an action, ſometimes in the middle, very often in the end he endeavoureth

reth to pull a Right Intention in pieces, which *Gregory* eloquently setting forth: *For we must understand*, saith he, *that the old enemy pursueth our good workes three manner of waies, that the very same thing which is done right before men, may be spoyled in sight of the inward Iudge.* For sometimes in a good worke he polluteth the intention, that every thing which followeth in action, may for so much not come forth pure and cleane, as he distempers it in the very Originall. But sometimes he is not able to corrupt the intent of a good worke, but oppoſeth it in the action it selfe as it were by the way side, that when one makes account he goeth out more secure, by setting vice privily to dog him, he may bee killed as it were by treachery. But sometimes he neither corrupteth the intention, nor supplanteth by the way side, but entraps a good worke in the end of the action, and how much farther hee faines himselfe to be gone from the house of the heart, or the passage of the deed, he

Subiuncto latenter vitio, quasi ex insidijs perimatur.

he waiteth ſo much more craftily to diſappoint an action at the journies end: and by what meanes he makes every one that is not wary ſecure by thinking him farre enough off, thereby hee ſuddenly runs them through with a harder and more incurable wound. For ſo hee contaminates the intention in a good worke, becauſe when hee perceiveth the hearts of men eaſie to bee deceived, he preſents the aire of tranſitory favour to their deſires, that in theſe things which they performe right, they may be enclined by the ſtrength of intention, to covet baſe matters: whereupon it is rightly ſaid by the Prophet under the ſimilitude of *Iudea*, of every ſoule which is caught in the trap of a wretched intention. *Her enemies are the chiefe. Thren.* 1. 5. As if it were apparently ſaid: When a good deed is undertaken not with a good intent, the adverſary ſpirits are chiefe over it from the very firſt thought, and poſſeſſe it ſo much the more fully, as they have alſo dominion over it

Facti ſunt hoſtes eius in capite.

it by the beginning. *Greg. l. 1. Mor. c. 19. initio.* Yea, as *Chryſoſtome* hath moreover noted, *The Divell ſometimes by an evill intention diſtaineth workes even now already committed to Gods cuſtody. And if hee bee not able to hinder a deed by caſting difficulties before it, he provoketh the intention, and endeavoureth to defile it. Nor yet doth his policy prevaile; hee ſets upon it with diverſe engines to diſturbe it. Neither ſo indeed doth he effect what he would? he ſtudieth to pervert the end of the action.* Chryſoſt. *Hom. 1. in illud. vidi dominum.*

Laid up in

Horace telleth of a moſt importunate fellow, whom that he might ſend away from him, hee pretended diverſe buſineſſes to be diſpatched here and there. But he moſt importunately anſwered this one thing, I will ever follow thee. I have nothing to doe, and I am not idle: I will ever follow thee. *Horat. l. 1. Serm. Sat. 9* So the Divell which hath nothing elſe to doe, then to impugne and vexe us, and is truely no ſlaggard, Hee like

—Vſque ſequarte: Nil habeo quod agam, et non ſum piger: uſque ſequar te.

like an individuall companion, continually mutters that — *I will alwaies follow thee, ever and ever will I purſue thee; ever will I hold and follow thee cloſe: I will not be quiet, I will not ceaſe, I will not give over, till I turne aſide thine intention another way, that it may not goe ſo right to God; I will ever follow thee.* Surely hee doth ſo, whom he cannot delude by vaine glory, them he deceiveth by anger, or by ſorrow, or impatience, or elſe by joy, or immoderate deſire, or too much longing. There be a thouſand waies to hurt. If paines ſucceed ill, it puts out of courage: what will be ſaid of the matter? thou ſhalt bee nothing eſteemed, thou ſhalt be a laughing-ſtocke to all, this will certainely be great hurt to thee. But if the matter fall out according to wiſh, the Orcinian Foxe is at Helliſh hand againe. Behold the practitioner, behold his device! very well, excellently, paſſing well, he could not have done better, what has this or that man done like it? there is none that can come

come neare this deed, all men will commend it. So the blind body seemes such a proper fellow in his owne conceit, pleaseth himself so admirably: he carries his eares listening every where like a Bore what people thinke of him, to heare how they praise him: forsooth it is a great matter in the sorry judgement of the man, and a brave thing to bee pointed at, and have it spoken, this is the man. *Pers. Sat.* 1. *v.* 28. O poore Soule! *His enemies are the chiefe, indeed.* The beginning and head of a worke is the intention. The Divell aimes at this marke, he throwes right against this forehead, as *David* did to *Goliah*. If this head be hurt, if a good affection to God bee corrupted or extinct, all the rest of the building tumbles downe. *David* greatly rejoycing that hee kept this head safe: *O Lord God*, saith hee, *thou strength of my health, thou hast covered my head in the day of battell.* Psal. 140. 7. *Pliny* reporteth, that the *Pelican* a most crafty bird, lives by roving upon the waters

Et pulcrum est digito monstrari et dicier hic est.

Top

waters after this manner: Shee flyeth unto those birds which swim in the Sea, and catcheth at their heads with her Bill, till she plucketh up her prey. *Plin. l.* 10. *Nat. Hist. c.* 40. Righteous men not much unlike to birds, have their habitation indeed on high, but they fly downe to the waters for their food, and dip themselves therein: they refuse not to undergoe cares, vexations, labours, diverse troubles; they carry these waves upon their backes, for no otherwise are good workes made evident; there is need of sweating and industry. No body endureth want with vertue, unlesse his body feele it. No man prayeth so as hee ought, unlesse hee watch, and excite his mind to attention. In this manner the godly get the nourishment of their soules. But the Divell, like a *pelican* assaulteth the head of these birds, Intention. Doth he see one praying? he plucks away the rule of a right intention, and, many, saith he, looke upon thee; let them goe now and say if they

Dive, dip themselves

can

can that thou art not a lover of Prayer. Does he see money in the hand for the poore? he snatcheth away the eyes after spectators of the almes, or draweth the eares to the beggers importunate cryes, that whiles hee gives almes, hee may give a reproach with it, and say looke here shameleſſe Dogge, ceaſe to barke. *Moſt men will proclaime every one his owne goodnes: but a faithfull man who can find?* Prov. 20. 5. Doth hee perceive in thee ſome charity, patience, obedience? preſently hee ſeekes letters of commendation, hee takes up the leaſt words of them that praiſe thee, and drops into thine eares: loe, thou art of a good repott, thy ſubmiſſion hath pleaſed this Lord; in good troth this is to be reckoned among thy praiſes. This helliſh *pelican* faſteneth a thouſand ſuch gripes, whilſt he wounds the head, and kills a right intention. Therefore in all actions, let that be diligently obſerved of the mind: *To God, and to his Throne.* Otherwiſe we ſhall not eſcape the Stygian *Pelican*,

Till

can, unleſſe every one of our Children, all our good actions, bee caught up *to God, and to his Throne.*

It is to be admired which is remembred among the acts of St. *Severine* Biſhop of *Coleine.* (*Surius Tom.* 5. *die* 23. *Octobris.* Severinus *flouriſhed about the yeare* 400.) There was in the time of *Severinus* the Biſhop an Hermit deſcended of a princely ſtocke, brought up in his youth to all kind of delights, who when hee was growne of ripe yeares for a wedded eſtate, tooke a Bride not unequall to him in meanes and blood. And now *Hymen* ſounded over all the Court, and now the nuptiall Bed called upon the new married Couple, when on a ſudden the Bridegroome being taken with great feare, ſaw a young man in a moſt beautifull ſhape ſtanding cloſe by his ſide, which ſpake to him with a cheerefull Countenance, and ſaid: *If I ſhould ſurely promiſe thee greater delights, and farre more illuſtrious* Betroth thee with *beauty, wouldſt thou follow mee*

whither I goe? I would, saith the Bridegroome, if thou promise
More then this things excelling these. To whom the Angell in a mans shape: *I promise thee*, saith he, *heavenly delights, and immortall glory, if so thou bee a man, and knowest how to contemne these in respect of those.* The Bridegroome forth-with fild with greedy ambition to enjoy these promises, and taken with
Surety love of the promiser: Behold the man, saith hee, passe thy word, and lead mee whither it listeth thee, I am ready to follow. Hee said, and did it: neither carried away any thing else with him of all his treasure beside a wooden Bottle. The Angell having brought him following so courageously into a place remote from all company of men: *Here*, saith he, *bee free to God and thy selfe forbeare to care for any thing else* So with-drew himselfe out o sight. Vpon this Stage did thi new Actor play the part which h undertooke exceeding well a lon time, where God and Angels be ing Spectators, hee followed hi austere

auſtere courſe of life very cloſe for divers yeeres together, exhauſt in a manner with continuall prayer, watching and faſting. At length a deſire invaded the man to know, who ſhould receive an equall reward with him in Heaven, for he lead a life almoſt inimitable. He was anſwered from Heaven, *That the Biſhop of* Colein *ſhould bee like him in the Seate of the Bleſſed.* The Hermite wondering at this equality of reward in ſuch an unequall ſtate of life, Hee beſeecheth therefore very earneſtly, that this man may bee ſhewed unto him. And without delay, the very ſame which had conducted him thither, ſtood before him, and ſhewed the way whereby hee ſhould come to the very place where this Biſhop was. The Hermit thus inſtructed, upon a ſolemne day came to *Colein*, and was preſent at divine Service, after Church he was admitted into the roome where the Biſhop dined, to looke on. Here the Anchorite ſaw a feaſt, although not according to

Might have a ſight of

Genium ſa-liare.

the profuſe Genius of our Age, yet ſumptuous and liberall. This the Biſhop gave to the chiefe men of the City of *Colein*. The plenty of Diſhes, the variety of dainties, the great richneſſe of Plate to ſerve in, was in that age accounted an example of rare prodigality. Here this ſame devout Spectator began in mind to conferre with himſelfe: Have not I therefore with my Canne of water, ſaith he, with a piece of dry bread, with unſavory rootes and hearbs, by daily faſting, almoſt continuall praiers, and forſaking all this bravery of mine owne accord, deſerved more favour at Gods hands, then this *Biſhop* in ſo great exceſſe? What doe I, if I doe no more, then this prelate which aboundeth ſo much with riches and delights? O my very good Anchorite, thou maiſt reaſon perhaps diſcreetly, but not holily; heare I pray, and ſuffer an anſwer of the Angell that guideth thee, whoſe words are theſe: *This Biſhop, whom thou ſeeſt, is leſſe delighted with all his pomp*

pompe of dainty Diſhes, then thou with thy woodden platter. Underſtandeſt thou this? That man is truely great, which uſeth earthen Veſſels ſo, as if they were Silver, and uſeth Silver ſo, as if it were earth. *Sen. Epiſt.* 5. Here the diſcreet Palmer acknowledged, how that God would weigh not ſo much the deeds, as the intents of the doers, nor value how much every one did, as with what reſpect. Right ſo it is: ——

Qui quid agant homines, intentio judicat: Omnes.

Intention is the Iudge to try,
What all men doe, when, how, and why.

And loe, how the Acherontick *pelican*, could not by all ſtately abundance extort from *Severinus*, his Love and good intention to God. This Biſhop of *Colein*, ſent all his Actions, as it were his Children before him, *to God, and to his Throne.* And in

this Stratagem, he delivered from that moſt watchfull Dragon, whatſoever piety hee exerciſed. But whom may wee find imitating it? It ſhewes rare vertue indeed, not to be corrupted in the midſt of riches, and pleaſures, when the moſt rigid poverty that is, may find ſome occaſion or other to offend a good meaning. For this other which betooke himſelfe to the Wilderneſſe, being every way elſe an holy man, and of a moſt commendable life, nevertheleſſe had let fall ſome of his good intention, and better affection into his wooden Tankard. Wee doe after that ſort even in the ſmalleſt things, let goe or gaine no ſmall matter, according as our intention leaneth either to the Creator, or things created. Satan hath very many ſnares and almoſt not to be deſcried, which hee placeth cloſely under foot to intrap a Right Intention. Our daintymouth'd ſenſes, and too much ſelfe-love offer themſelves of their owne accord to bee entangled in theſe

theſe Nets: it is ſweet to them to be ſo taken. What action ſoever therefore of ours is not at the very firſt ſent up *to God, and to his Throne*, is preſently caught and devoured by the moſt nimble Dragon.

The *Hebrew* Prophet *Ezechiel*, ſaw foure living Creatures, whoſe wings and heads were lifted up towards Heaven: *Their faces and their wings were ſtretched upward.* Ezek. 1. 11. The upright both lookes and flight of theſe Creatures, put us in mind of no other then this very thing, that nothing whatſoever is ſafe enough from that Dragon, which flyeth not up inſtantly to God. It periſheth, whatſoever withdrawes not it ſelfe by this meanes from the Dragons clawes. Thereupon *Richardus Victorinus* calleth him, which performeth good workes yet with an ill intention, a murderer of his owne Children. Here we meet with two things worthy to bee noted. Let the firſt thing in queſtion bee, wherein doth the ſap, kernell, Preſerveth

Nervus. Maine drift

ſtrength and force, or the Maſter-veine of a good intention conſiſt? whereat muſt we principally aime in this point, or what man ever had a good intention indeed? Chriſt the repairer of mankind, of whom his Father pronounced from Heaven: *Heare him. Mark*, 9. 7. This Maſter of ours, had chiefly three intentions. The firſt was of *Obedience. This Commandement* ſaith he, *have I received of my father.* Ioh. 10 18. For the firſt moment that he put on man in the Virgins Wombe, his Fathers Sentence was objected to him. *Thou muſt be Crucified*, thy Father gives ſuch charge. Chriſt moſt obediently ſubmitted himſelfe to this Decree of his Father. Hereupon it may bee truely ſaid, The Saviour of the world did hang upon the Croſſe foure and thirty yeares. For the intention of Chriſt went all his life long toward the Croſſe, did cleave to the Croſſe: *This Commandement he received of his Father.* The Second was of *Reſpect* to his Fathers honour: *For I*, ſaith hee, *ſeeke*

ſeeke not mine owne glory, but I honour my father. The third was, *of Love and affection* to his fathers Will. *I* ſaith he, *doe thoſe things alwaies which are pleaſing to him, becauſe ſo it ſeemed good in thy ſight. Neverthelesſe, not as I will, but as thou wilt, thy Will bee fulfilled.* This three-fold intention is almoſt the very ſame in ſubſtance, but yet it may be perceived alſo in that difference. For it is one thing to doe any matter therefore, becauſe it is ſo commanded; another, becauſe it maketh for the honour of another, and another thing yet, becauſe it ſo pleaſeth another. Hee which is of this mind, to obſerve anothers will, and bee alſo at his beck, and offers himſelfe freely, may ſay: What need have I to be bidden? I am none of them that are to be compelled by force, or power, or Law; I will doe this of mine owne accord, upon this perſwaſion onely, becauſe I know it pleaſeth him that is in authority, his deſire is ſet upon it. And therefore I am as ready to

doe, as he to *wiſh*, his Will is to me inſtead of a thouſand Commands. And this, I take it, is the top and higheſt point of every Right intention. And this was the intention of Chriſt our Lord in his life, in his ſufferings, in his death; in all things: *His fathers Will. Even as the father gave mee Commandement, ſo doe I.* Ioh. 14. 31. *The father which ſent me, he gave me Commandement, what I ſhould ſay, and what I ſhould ſpeak. And I know that his Commandement is life eternall: whatſoever I ſpeake therefore, even as the Father ſaid unto me, ſo I ſpeake.* Ioh. 12. 10.

Hereupon let that never depart either from our mouths or hearts: *O my Lord, and my God, I offer my ſelfe, and all that I have to thee, to thy good pleaſure in every thing.* Or that: *Even ſo Father, for ſo it ſeemed good in thy ſight, even ſo Father, even ſo Father.* Or this: *Nevertheleſſe not as I will; but as thou wilt, thy Will bee fulfilled.* The other thing alſo in queſtion is, and that moſt frequent amongſt

mongſt men of a doubtfull conſcience, whom it troubleth and vexeth diverſe waies. Thou maiſt heare many ſaying. *So I knew in what manner my caſe ſtood with God, that I were in favour, and Gods deare ſervant; whether my actions pleaſed that moſt wiſe ſearcher of hearts; ſo I were throughly acquainted herewith, moſt willingly would I performe whatſoever is required of mee.* O my good Chriſtian, deſireſt thou to know this? examine thine owne conſcience: Doe but weigh what manner of intention thou haſt, how ſincere and pure, for how much the more ſincere and pure this is, how much the more conformable and nearely knit to the Will of God: ſo much better thou art, ſo much the more acceptable and dearer to God, never doubt it. Or knoweſt thou not, whatſoever men doe, intention judgeth them all? It is not poſſible, that thou ſhouldſt be of a ſincere intention, and good mind towards God, and yet not pleaſe God, unleſſe thou wouldſt make God unjuſt. Fearefull

unjuſt. It is the voyce of God. *I love them that love me. Prov.* 8. 17. and I doe not conteine, nor can otherwiſe chooſe, but embrace them againe with a benigne affection, which are ſo well affected towards me.

Thou therefore, good Chriſtian, have eſpeciall care of this, alwaies moſt readily to attend the divine pleaſure in every thing. Let Gods *Will* be both thy *Will*, and *Deed*. In this manner thou ſhalt wound the heart of God with the golden dart of Love. For this gaines ſuch an intereſt in Gods favour, that wee may procure very much not onely by ſpeaking and doing, but alſo by omitting and making holy day. *Lodovicus Bloſius*, a truely pious Writer: *If any one*, ſaith he, *reſiſteth his owne will even in the ſmalleſt matters for Gods ſake, hee performeth a thing more acceptable to God, then if hee ſhould raiſe (let it be marked) many dead men to life.* So it is neceſſary that he bee ready prepared in all other matters, which would be of a Right Intention,

Intention, that if hee know any thing that God desireth, he also may desire the same, how opposite soever it be to his owne Will. To which purpose (as *Blosius* instructeth) let him frequently say with himselfe: *For thy sake, O Lord, I will not see that thing, when it is not necessary that I should see it: in respect of thee I will not heare that, I will not tast that, I will not speake that, I will not touch that. Lord if my Cloathes, if my Dyet, if my Affaires, Labours, or that which I am in hand with, displease thee, I refuse not to bee covered with a course clout, to live with Bread and Water, to put away these and these things farre enough from me.* But we, O how often doe wee both speake, and doe a great deale otherwise? you may heare him many times that saith: *I am at mine owne pleasure and disposing, what Controller need I feare? I am wont thus to doe; this is my custome: this cost is out of my purse; I feed upon mine owne Trencher: what do I regard others?*

thers ? I will have it to be in this manner ; no body shall appoint mee what to doe in this case &c. This is not to carry himselfe answerable to the Will of God. Therefore O thrice blessed hee, which with a most sincere intention, followeth the one and onely pleasure of God in all things. This man of all others escapeth the eyes and clawes of the ever-waking Dragon, and whatsoever he doth, hee sends before hand with safe conduct *to God and to his Throne.*

Happy

CHAP. IIII.

That the greatest enemy which the Divell raiseth against a Right Intention, is Vaine Glory.

THis Enemy of a Right intention is worthily to bee feared of all men : *Vaine Glory* steales away the rewards of

of all vertues, and turnes them to moſt grievous puniſhments.

Herod Agrippa, no degenerous Impe from the wickedneſſe of his Fore-fathers, ſlew *James* the Sonne of *Zebedee*, a moſt holy man, God paſſed by that: Hee caſt *Peter* in Priſon, neither was hee puniſhed of God for this, hee added more outrages to the former, neither yet did God revenge that. But when he made an Oration, glittering in Royall Apparell, not to inſtruct the people, but for his owne oſtentation ſake, and the multitude gave a Shout: *The voyce of a* God, *and not of a man, immediately the Angell ſmote him, becauſe he gave not* GOD *the glory, and hee was eaten of Wormes, and gave up the ghoſt. Hee hath him ſure enough. Hee tooke away a mans life, and God held his peace; hee would have ſtollen the glory from* God, and here God riſeth in his owne defence, *and he was conſumed of Wormes, and gave up the ghoſt.* He paid ſo deare for Wind. *Auguſtine* rightly pronounceth againſt

gainſt *Herod. Lord hee that will be praiſed becauſe of thy gift, and therein ſeeketh not thy glory but his owne, although for thy gift hee bee praiſed by men, yet hee is diſcommended by thee, becauſe that out of thy gift, he ſought not thy glory.* Aug. *in Medit. But he which is praiſed of men when thou rebukeſt, is not defended by men when thou iudgeſt, nor ſhall be delivered when thou condemneſt.*

There are two ſpeciall things to be found in all the Workes of God, Vtility, and Dignity: God would have the Vtility to come unto man, the Dignity hee hath reſerved to himſelfe. Even as a famous Painter eaſily yeeldeth the Picture which hee made to another, accounteth that onely to be his, which hee writeth underneath, *Protogenes* invented it, *Timander* made it, *Apelles* drew it. So likewiſe God: and for that cauſe alſo hee ordained that the Offerings in times ſhould bee made in this wiſe, that Fleſh, Fruites, Bread, and pure Incenſe ſhould be offered together, which hee

hee parted ſo liberally, that what profit ſoever was herein, it ſhould turne to the benefit of the Sacrificers, he required the perfume of the Incenſe onely for himſelfe. And even as when two Merchants become partners, both of them layeth out upon Trafficke what their meanes afford: Or ſay that one findeth all the expences, another the paines, ſometimes equall portions either of mony or Wares, the gaine which commeth by Trafficke they divide, it is wholly due to neither of them. *Iohn* the eye of the Lord affirmeth that the Saints have *fellowſhip with God* This fellowſhip is entred into for that end, that eternall bleſſedneſſe may be obtained, thereby as it were gaine. Not God alone maketh this Merchandiſe, nor man alone: That ſaying of Saint *Auſtin* is well knowne: *Hee truely which made thee without thee, will not ſave thee without thee.* God beſtoweth all the charges towards this trafficke, *For it is God which worketh in us both to Will, and*

Iohn 1. 7.

Qui fecit te ſine te, non ſalvabit te, ſine te.

to

to doe of his good pleasure. Philip. 2. 13. Man bringeth his industry onely, what gaine soever commeth by this dealing, is to be divided betweene God and man: God is contented onely with the honour and glory, whatsoever wealth or happinesse there is, he assigneth unto man. Let a good division therefore be made: *Let glory be to God in the highest, to man peace, and the possession of all good things.* He now that arrogates to himselfe, what is due to God, dealeth most unjustly, and deserveth to be turned out of this fellowship, and deprived of all his goods. *God Created all things for himself. Prov.* 16 4. This Great Maker of all things, requiring honour as it were Tribute of all his Workes. *My glory*, saith he, *will I not give to another. Esay* 42. 8. This revenue a Right Intention most truely paieth unto God, the very same vaine glory most unjustly taketh from him. Can any man likewise endure another most vainely boasting of that which hee built, which yet never

ne ver came out of his owne purſe. Why braggeſt thou proud fellow, which beſtowedſt not ſo much as a ſtone of thine owne towards this Structure, any man may eaſily build at another mans coſts. In like manner why doe wee poore wretches boſt of our actions and good deſerts, as it were of great buildings? all the charges wherewith we build come from God, for our uſe, not for our report. Moſt apparently Chriſt: *Without me*, ſaith he, *can yee doe nothing. Ioh* 15. 5. Why therefore doe we brag? we are permitted to inhabite the building, the honour which followeth the fabricke of the Houſe, is onely GODS. Therefore, *Take heed that yee doe not your good workes before men, to be ſeene of them, otherwiſe yee ſhall have no reward of your father which is in Heaven.* And therefore Chriſt ſo ſolititouſly adviſeth us, becauſe this vice of Cenodoxy, or vaine glory, is both very ſubtile, and alſo very hurtfull by this her ſubtilty. *Climachus*: *Cenodoxie*, ſaith hee, *hath an hand in all*

Brought

Mat. 6. 1.

all devices. For example, *Doe I faſt? I take a pride in it. If I breake off my faſt, becauſe I would not have it knowne, againe I am proud as it were of mine owne policy, if daintily apparelled, I am overcome of that diſeaſe. If I be poorely clad, againe I take a pride in it. If I ſpeake, ſhe vanquiſheth me. If I hold my tongue, againe I am vanquiſhed.* Which way ſoever thou throweſt this Bramble, it ſtandeth with the prickles upward. *Clim. Grad. 21. de Cenodox. initio.* But ſuch a vaine glorious man as this, is a true worſhipper of Idoles, which ſeemeth indeed to worſhip and ſerve God, whilſt he ſtudieth to pleaſe not GOD, but men.

Peſte

Bryer

I ſaid before that this vice is moſt ſubtile, and even ſo it is. Glory is deſpiſed very often, that it may be gotten, and from the very contempt of glory vaine glory ſpringeth, and ſometimes aſſaileth thoſe moſt ſtrongly, which ſeeme to have caſt off all glory long agoe. I will determine nothing in this caſe out of mine owne

owne judgement, A man of great repute, a Divine of our age, discourseth of this point as followeth. *Hieron. Bapt. de la Nuza. Tom. 1. Tract. 2. part 2. de recto effectu in Deum* It falleth out not seldome, that a gallant Lady taketh not so much delight in all the bravery of her Sexe, or a Knight in all his gorgeous attire, as a poore ragged Monke sitting close in a corner of the meanest Monastery, pleaseth and applaudeth himselfe, in his sorry Cloths, in his torne and misshapen Hood, his naked Feet, in his empty Cell, Bare and his very victory over all kind of Pompe. O wretch indeed, whom Vaine Glory was not able to deceive with honours, she deceiveth by humility it selfe. Thus vaine glory spareth no body, it invadeth all sorts of men: but, as Saint *Basil* saith, *It infecteth every good worke softly, sweetly, pleasantly, insensibly, and before it be seene, and spoyleth all the beauty thereof.* Defaceth *Vaine glory is a sweet kind of thing to the unskilfull, a sweet robber of soules.* Basil. de Constit. Mon. Cap.

Cap. 11. *Many doe privily ſeeke themſelves in the things which they doe, and know it not.* Kempis. l. 1. c. 14. v. 2. *And oftentimes,* ſaith Gregory, *whilſt the praiſe of men meets with a good worke, it changeth the mind of him that doth it, which though it were not ſought for, yet it delighteth being offered. With the pleaſure whereof when the mind of him that performeth well is let looſe, it is quite diſperſed from all vigour of the innermoſt intention. For hee which doth good things, and hereby deſireth not to pleaſe God, but men, turneth the face of his intention downeward.* Greg. l. 1. Mo. c. 9. *For that cauſe the holyeſt men that were, have defended themſelves moſt vigilantly againſt it.*

Laurentius Surius reporteth, and, *When as on a time,* ſaith hee, Pachomius *ſate among the Seniors of his Order, a Monke brought two* Storeas *Matts which hee had made that day, and ſet them over againſt the place where they ſate, that they might eaſily behold them, for hee hoped that hee ſhould have heard*

of

of Pachomius. Behold the diligence of our Brother, which hath doubled his daily taske, and hath finished two Matts, whereas others make but one in a day. But on the contrary, *Pachomius* expressing great sorrow for his vaine hunting after praise in this manner: *Fathers*, saith hee, *this our Brother hath wrought very hard from breake of day to this time, but he hath dedicated all his labour to the Divell, for indeed hee hath preferred humane praise before Divine. Therefore calling the man unto him, and chiding him in grievous tearmes, When others*, saith hee, *goe to prayers, take thou thy matts upon thy shoulders, and cry: I beseech you Fathers and Brethren, entreat God for mee miserable wretch, which have made more of two Matts then Heaven.* Hee did as hee was commanded. *Pachomius* afterward gave charge, that when others were called to Supper, this man that was more busie then needed, should stand with his Matts supperlesse in the midst of the roome. Neither yet *Pachomius*

chomius thinking this to be satisfaction enough, hee commanded that the man should be shut up in his Cell, and sparingly fed five monthes together onely with Bread, Salt, and water: and prohibited that any should goe to aske how he did all the time of his confinement. *c.* (*Sur. Tom.* 3. *Die.* 14 *Maij*) With such like gines as these vaine glory must be beaten done, a mischiefe otherwise almost invincible, and which groweth out of vertue it selfe. Rightly *Climachus*: *The spirit of desperation*, saith hee, *rejoyceth when it seeth vice to be multiplyed, but vaine glory when it seeth vertue to encrease. Observe diligently, and thou shalt see this wicked blemish to follow thee close even to thy death and grave.* Clim. *D. l. Grad.* 21. *de Cenodox.* He saith moreover: *Hee which growes proud of the naturall part wherein hee excelleth, imagine apprehension, cunning Reading, pronunciation, wit, and all other things which come unto us without our paines, he shall never enjoy the blessings which are above*

Battered

Perceive

above nature, for he which is unfaithfull in a little, will bee unfaithfull also in much. And surely such is the servant of vaine glory. *Gregory* said excellently to this sence: *Whosoever extolleth himselfe, for his beneficence to another, incurreth a greater fault by boasting, then he obteineth a reward by giving, and is made naked whilst he cloaths the naked, and whilst he thinkes himselfe the better, becometh so much the worse. Forasmuch as hee is lesse poore which hath no cloaths, then hee which hath no humility.* Greg. *l.* 21. *Mor. c.* 14. The *Grecian* and holy Oratour *Chrysostom*, who was most eloquent against this plague, and lashing very often at it in the Chaire: *And how*, saith hee, *can it bee other then extreame folly, to seeke after the praise of men, which are so corrupt in mind, and doe all things rashly? whereas we ought to have recourse to that eye, which ever waketh, and to speake and doe all things, with respect to the appointment of that. For these although they commend,*

Minus inops est, qui vestem non habet, quàm qui humilitatem.

Shewed humselfe

Give attendance

mend, neverthelesse can helpe us as good as nothing. But he, if those things which we doe, bee pleasing unto him, maketh us both of good report and illustrious here, and in time to come bestoweth ineffable benefits upon us. His also are these: wherefore if thou desirest to obtaine glory, refuse glory, but if thou hunteſt after it, thou shalt goe without it. And if you please, let us sift out this speech also in those which follow this promiscuous course of life. For doe we call any in question of their credit? Is it not those which greatly desire it? Therefore they especially are the men which want it, as those which suffer innumerable reproofes, and are despised of all men. Againe, say I pray, doe wee respect or commend any? Is it not those that contemne and account nothing of it? Therefore these are they which inherit glory. For even as hee is rich indeed, not which wanteth many things, but nothing: so he is truely famous and honourable, not which burneth

Chry. *Hom.* 12. *in* 1. *Ep. ad Cor. Fine.*

neth with deſire of glory, but contemneth and maketh light of it. For this glory is but a ſhadow of glory. And indeed no body which ſeeth a piece of bread painted, will lay hold on the Picture, To eate it. although he be ready to ſtarve a thouſand times. After the ſame manner therefore ſtirre not thou at all in purſuit of a ſhadow, for to follow a ſhadow is the part of one out of his ſenſes. *Chryſ. Hom* Wit *19. in 2. ad. Cor.* It is not poſſible, that any man can be Great, Noble, and Valiant, which carrieth not himſelf free from vaine glory, but he muſt needs creepe upon the Grovell ground, and bring much to ruine, whilſt he waiteth on this wicked Miſtris, and more cruel then any *Barbarian*. For what I pray can bee more truculent then ſhee, which then raves and rages moſt of all, when ſhe is moſt of all reverenced and obſerved? Not ſo much as Beaſts are of this diſpoſition, but grow tame, by much gentle uſage. But quite contrary Handling vaine glory, for ſhe is quiet being contemned, but ſtarke mad when

ſhe is honoured, and takes Armes againſt him which beares reſpect to her. He which is brought in bondage to vaine glory, can neither ſee what is profitable for others, nor yet for himſelfe. And that *Chryſoſtom* may confirme all this that he hath ſpoken: *Vaine glory*, ſaith he, *is the Mother of Hell, and doeth exceedingly kindle that fire, and feed that deadly Worme, and ſetting downe the reaſon hereof, Other vices*, ſaith he, *are brought to an end by death, this obtaineth ſtrength in the dead alſo.* Hom. 17. *in Epiſt. ad Rom.* Looke upon a Tombe extraordinary ſumptuous, and you ſhall perceive with what a ſubtile blaſt it breathes forth vaine glory. O foole, what doeth ſo ambitiouſly deſired memory profit thee? if where thou art, thou art reviled, and praiſed where thou art not.

Chryſ. ibid

Hom. 35. in Ep. ad Cor.

Becomes of force

No leſſe elegantly Saint *Valerian*, Biſhop of *Maſſilia*: *It is a kind of folly*, ſaith hee, *that when thou oweſt to another the benefit of life, thou ſhouldſt aſcribe to thy ſelfe the ornaments of vertue.* Behold

hold this man is puffed up with honour, another flattereth himselfe in the proportion of his body; this man imputeth wealth to his labour, that man assigneth his skill in learning to his studies. O silly people, all humane industry staggereth, where Gods helpe is not sought for: It is our part to desire good, but Christs to bring it to perfection. Hee hath lost all that ever he did, which hath ascribed the fruit of holines to his own vertues. *Valerian. Hom.* 11. *Fine hujus serm.* The case standeth even so, although thou hast all the excellencies that can be, Learning, Eloquence, Wit, Wisedome, Munificence, a countenance beseeming Majesty, if thou season so great things as these with vaine glory, as it were with Salt, thou maist imagine drops of Hony to run out of an invenomed pipe, to the end that all beauty, opinion, love of former things might perish, by the onely vanity of glory, as it were by a confection made to poison one. Although thou bee a good

Faileth

Fit for an Emperour

Singer, a good Scribe, a good Painter, a good Champion, a good Poet, a good Oratour &c. yet if thou be an ill prizer of all these things, thou hast spoyled all: but now hee priseth these things ill, which contaminates them with vaine glory. And although vices sometimes bewray themselves in that manner, that they cannot possibly be denyed, yet there is some colour left, which wee may daube over our credit; no body in this case is so slow of utterance, but he can readily put out: that man limpeth, stammereth, goeth wrong, failes in sight more then I, is blacker. So wee thinke our selves beautifull Creatures, if wee bee not reckoned among the most deformed.

Awry

For all Honour and glory which men have bestowed upon them is wholly to bee returned to God, as to the first Author, and last end of it.

After the people of *Israel* were brought out of *Egypt*, they set up the Golden Calfe which they had wickedly devised, to be worshipped for GOD, giving a shout withall: *These bee thy Gods O* Israel, *which brought thee forth out of the land of* Egypt. *Exo.* 32. 4.

Not

Not much otherwiſe doe they, which looke round upon themſelves with a ſtately brow as Maſters of their owne workes, and whatſoever they effect by Counſell, Art, or induſtry, they will have accounted as it were for Gods. O Idolaters! *To God onely be honour and glory*, proclaimeth *Paul*, 1 *Tim.* 1. 17. To God onely, onely, onely bee honour and glory. The utility of good workes, is ours, the dignity Gods. *Agaſicles* was driven into exile by the people of *Halicarneſſus*, becauſe he did not Conſecrate the three-footed Stoole which hee won in their games to God, but carried that gift home with him. *Herodot. l.* 1. All the glory of every thing that is well done, is from God, and to bee given to God onely. *Sparta.* *Apollo.*

Dijs te minorem quòd geris, imperas.
Huc omne principium, huc refer exitum. Horat. *l.* 3. *ode* 6.

Singer, a good Scribe, a good Painter, a good Champion, a good Poet, a good Orateur &c. yet if thou be an ill prizer of all these things, thou hast spoyled all: but now hee priseth these things ill, which contaminates them with vaine glory. And although vices sometimes bewray themselves in that manner, that they cannot possibly be denyed, yet there is some colour left, which wee may daube over our credit; no body in this case is so slow of utterance, but he can readily put out: that man limpeth, stammereth, goeth wrong, failes in sight more then I, is blacker. So wee thinke our selves beautifull Creatures, if wee bee not reckoned among the most deformed.

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Dijs te minorem quòd geris, imperas.
Huc omne principium, huc refer exitum. Horat. *l.* 3. *ode* 6.

Thou raign'ſt becauſe thy deeds
to God doe yeeld.
Bring thy attempts, and Acts
both to this field.

Notwithſtanding wee are more Baby-like then any Baby, for even as Children doe ſo verily take themſelves for others in their new clothes, that they are perſwaded the beſt acquainted eyes be deceived by their fine apparrell: So we Children of fifty or an hundred yeares old, doe put on ambition upon the moſt trifling and vileſt things that can be. That man boaſteth, becauſe he knowes how to uſe neater Complements, another becauſe he is a dainty Carver of meate, this man becauſe hee goeth more upright then others. There bee infinite ſorts of oſtentation. Nay we fall to d ſhoneſly and ſhamefull trickes, and take a pride in our baſeneſſe:

Malus numerat ſceleſte facta in gloriam. Vet. Iamb.

The

The wicked counts the ſtory,
Of all his hainous facts a glory.

That man makes his brags that he onely can carry moſt Wine of all the company, another avoucheth himſelfe to have excellent skill in all kind of play: he profeſſeth himſelfe a maſter of vilany. Infants indeed, but moſt wicked ones, and which Sacrifice to *Zabulus*. *Zabulus* is reported to have firſt found out the Dye. He did not onely ſet up a ſtately Image in honour of himſelfe, in the lap whereof a paire of Tables was to be ſeene, but alſo would have Sacrifice done to him by Dice-players, before they went to their game. (*Cyprianus de Aleatoribus*) In that manner the ungodly, not onely deviſe how to worke miſchiefe with a curſed kind of induſtry, but triumph therein when they have the way of it, *And rejoyce greatly to doe evill. Prov.* 2. 14. Others take themſelves to bee a little wiſer, and offend with more modeſty, out of whoſe mouth you may

Games

Babyes

heare these reports : *This Counsell was vaine, it had never hapned so well to those Block-heads. This was my providence, my earnest care : Had it not bin for mee, this businesse had never seene an end : they have reason to thanke mee, I brought this to effect : this is a point of policy indeed ; but out of mine owne head : I know, if any man else doth, how to play my part, I can tell very well, there is none like me in this kind : I am sure enough how much need they have of my helpe. There is that cryeth with a loud voice : I defie all that handle a Sword in this quarrell : That man, and I against all Counsellors : He, and I to all Doctors. This man, & I all knights that beare Armes : Another, and I dare all workemen to the contrary.* O vanity, O idle dreames, O how much folly is in things ! What is more vaine, then the love of vaine glory ? very well the Son of *Sirach* concerning these idle boasters : *The hopes*, saith he, *of a man voyd of understanding are vaine, and false, and dreames lift up fooles.* *Ecclesiast.*

O quantum est in rebus inane !

Eccleſiaſt. 34. 1. All the praiſe, favour, grace, honour, commendation of men, what elſe is it, then wind, aire, a blaſt, a bubble, ſmoke, vanity, a meere dreame? For *if any man thinketh that he is ſomething when he is nothing, he deceiveth himſelfe.* Gal. 6. 3. When the hony is to bee taken out, the Bees are driven away with ſmoke. Vaine glory is a ſmoke, which the Divell overſpreadeth, to carry away the dropping hony of good workes, as *Baſil* ſaid truely. *The hate which Bees beare to ſmoke, ſignifieth, that they which make hony for God, are offended with nothing ſo much as the ſmoke of humane praiſes.* Baſil. *in Aſcet.* To that purpoſe ſaid *Iſidore: pompe, and Pride, and Vaine Glory have no agreement with heavenly light.* Iſid. *peleuſiot.* Epiſt 197. At the laſt day of all, theſe things not onely ſhall not profit, but ſhall doe very much hurt to many. *For thou wilt bleſſe the righteous.* Pſal. 5. 13. Vpon which words *Chryſoſtom: For what damage*, ſaith he,

Cum exiguntur mella, fumo abiguntur apes.

he, *doth he receive, if men despise him, and all the people of the world, when the Lord of Angels commendeth and extolleth him. Even as, if he blesse not, though all that inhabite the Earth, and Seas commend, it profiteth him nothing. For even holy* Iob, *sitting upon the Dunghill, and smitten all over with filthy sores, and flowing with whole streames of Wormes more then could be numbred, and enduring that reproachfull usage, as he that was spitted on by his Servants, and had snares laid for him by his friends and enemies, and by his Wife, and was brought to that extreame poverty and hunger, and desperate sickneſſe, was the happiest man alive, because God blessed him,* Iob. 1. 8. *saying*, A perfect and upright man, one that feareth God and eſcheweth evill. *Chry. Tom. 1. in Psal 5. propius finem.*

Divinam minime assequitur,
qui humanæ servit gloriæ.
Esse quæris glorioſus? gloriam
omnem despice.

He

Hee gaines not Gods report,
which mans applyes.
Wilt thou bee glorious? glory
quite deſpiſe.

It was not the cuſtome with Chriſt our Lord, to provoke his Auditors to laughter, and merry geſture, much leſſe to perſwade them to exceſſe, yet notwithſtanding he permitted, nay hee commanded, for privacy when men faſted, to uſe Oyntments after the faſhion of the Country: *Annoynt thine head. Mat. 6. 17.* that with the ſweet ſmell and pleaſant countenance thy faſting may bee hid. *That thou ſeeme not unto men to faſt.* The *Phariſees* when they uſed to faſt, did interdict themſelves all ſignes of cheerefulneſſe, that they might make it apparent to all, how they were deſpiſers of pleaſures, and applyed themſelves to hard and ſevere faſting. Our Saviour commands to the contrary, that we ſhould alter nothing in the ordinary courſe of our life, to ſhew we faſt, but rather after the manner of the place bee of a merry,

Faſting merry, cheerefull, pleaſant countenance, to conceale our abſtinence, that wee may receive the reward of a ſecret and ſincere worke at GODS hands. That therefore others may not commend our continency, let us rather uſe this outward alacrity: for it is better to bee anoynted and appeare beautifull, then to Pretend make a ſhew of abſtinence, and deſire to be ſeene, inſomuch that many times to publiſh vertues Offices is to ſpoyle them. The praiſes of them that looke on, are flatteries, they are not praiſes. *Pliny* reciting amongſt other wonders: *Wee found, ſaith he, a Vine and a Pomegranate Tree, growing without leaves, which bare fruite upon the Stocke, not upon the boughes or braaches.* Plin. *l.* 17. *Nat. Hiſt. c.* 25. Good men, and devoted to humility doe in this manner, they keepe cloſe their fruites, that is, their pious deeds, and take ſpeciall heed Spread that the rumour of them run not abroad. So their vertue is ſafer, and leſſe obnoxious to the trechery

ry of Divels, which run desperately all in a Troupe to the breaking up of wares. Wilt thou advance thy vertues? bewray them not. Disclose. Live to thy selfe, and bee farre from desire of a great name. *Vive tibi, & longè nomina magna fuge.*

Travellers, that what Gold they carry they may keepe, doe they not sow it up in their shooes, or hose, in their doublet, girdle, cap, or put it into a hollow staffe, nay after all use trickes to lay it up in their bellies, as the *Iewes* formerly did at the siege of *Hierusalem*? is there any need to hide such precious metall in this manner? for this very reason it is never free from enemies, because it is precious; that it may bee kept, it is kept close: Gregory: *There is no other way*, saith hee, *for him which feareth to be robbed in his iourney, then to hide the wealth which hee carrieth.* (Greg. *l.* 8. *Mor. c.* 30.) In the very same sort it is extreame dangerous to expose the pious actions which one goes about, I will not say to other mens eyes or eares onely, but even to his owne.

So

So *Ezechias* the King of *Iudah*, loſt his treaſures, becauſe he ſhewed them. *Hierome* very excellently admoniſheth: and, *Let every man*, ſaith hee, *call his owne heart to account, and hee ſhall try by experience all his life long, how rare it is to find a faithfull ſoule, which doeth nothing for deſire of glory, and vaine reports of men. Nor indeed doth every one that faſteth, preſently faſt for God, or that ſtretcheth out his hand to the poore, lend to God, vices are at the next doore to vertues. It is a hard matter to bee contented with God onely for the Iudge.* Hier. *Contra Lucif. c. 6.* With *Hierome* agreeth *Iohan. Sariſberienſis*, Biſhop of *Chartres*, a man extraordinary learned, who deſcribing the pedigree of vaine glory: *If vaine glory*, ſaith he, *ſet ſpurres to any man, he muſt needs run headlong through moſt dangerous vices. This is that forſooth which is accounted a noble vice, and doeth ſo flatter the fraile diſpoſition of men, that it is ſcarce a ſtranger to generous minds, for it commeth alſo of noble deſcent,*

Exceedingly

and

and knoweth not how her expences goe on, untill she fall headlong from that height, which she aimed at. For so vices proceed one of another. But now vaine glory fastneth her Originall root in vertue it selfe, for wherein every one is more excellent then others, therein, unlesse Grace sit Moderatour, he takes the more easie occasion to be proud. Yet there is scarce any which insisteth not upon vaine glory, and coveteth not that praise, which is of men. Hertunto some take their way by vertue, some by a shew of vertue, others by the helpe of nature or fortune. Sarisb. *l.* 8. *poly-crat. c.* 2. Natures or Fortunes benefit

The ambition of glory, is the disease of men in prosperity.

That Light of the Church, *Gregory* the Great, lamented this disease privately with himselfe, nor deploring the same without teares: Whilst I looke exactly, *saith hee*, upon the very roote of mine intention, then I know thereby that my desire is chiefly to please God. But with the same intention whereby I study to please

pleaſe God, the intention of humane praiſe, by ſtealth I know not how, intermixeth it ſelfe, which when not till afterwards and ſlowly I perceive, I find my ſelfe to doe otherwiſe, that which I know I meant otherwiſe at firſt. For ſo many times whilſt our intention is rightly begun in the ſight of God, the intention of humane praiſe over-takes it, following cloſe by undiſcovered, and as it were laying hands on it by the way. Even as meat is taken indeed for neceſſity, but in the very eating, whiles greedineſſe creepeth upon us unawares, a certaine delight is joynd with our eating. Whereupon it falleth out for the moſt part, that the refection of body, which wee received for healths ſake, we turne to gluttony for pleaſures ſake. Wherefore we muſt confeſſe, that our Right Intention which ſtriveth to pleaſe God alone, an intention which is leſſe right doth ſometime accompany by ſubtilty, which out of Gods gifts, endeavoureth to pleaſe men. So that if wee bee

ſtrictly

ſtrictly examined from above concerning theſe things, what place of ſalvation remaineth among the ſame, foraſmuch as our evills are pure evills, and the good things which wee beleeve our ſelves to have, cannot by any meanes be purely good. *Greg. l. 35. Mor. c. 16. et ult.* Thou maiſt object: Why therefore did God give man a deſire of glory, if all glory muſt bee refuſed by man? Why doe men of great worth take ſuch paines to obtaine glory, if to obtaine her be a hainous offence? My friend, we condemne not all glory, but that which is inordinate, and unlawfull, which inſinuates it ſelfe every where with a pleaſing, but thieviſh behaviour, doing this, that the man which is covetous of glory, may ſeeke to get glory by the vertue which he wanteth, or by any other thing, whereunto ſuch a reward belongeth not. As thou knoweſt; Glory is the ſhadow of vertue, and followeth men whether they will or no. *Senec. Epiſt. 79. Fine.* But wee hunt

Goodnes

Gloriaumbra virtutis eſt, invitos etiam comitatur.

hunt after this ſhadow too carefully, and embrace too greedily: we expect glory not of God, but of men, and convert the ſame when it is gotten, not to Gods honour, but our owne. *Seneca* ſaid moſt truely: *O how ignorant are men which covet glory, What is it, or how to be ſought for?* Senec. *Ep.* 95. *Fine.* And tell I pray, in what part of the world, and among what people deſire of honour is to be found every way moderate? A rare thing indeed — and farre rarer then a white Crow. It is eaſier utterly to refuſe glory, then to ſeeke it rightly.

Corvo quoque rarior albo—

So this aire hath ſometimes blowen upon even the holieſt men and women, but it hath blowen upon them onely, not infected, or caſt them to the ground. Surely *Dominick*, (that illuſtrious Star of his moſt ample Order) did ſtrive manfully againſt this peſtilent aire. For when at *Toloufe* he hath turned many unto Chriſt, yet he rather ſetled his aboad at *Carcoſis*. Being demanded the cauſe thereof: *Becauſe*, ſaith he,

Familia

many

many honour me there, but here all conteſt with me. The holy man beleeved that it was ſafer dwelling in the midſt of peoples hate, then among blandiſhments and faire reports, and had rather expoſe himſelfe to bee ſlaine with the darts of vexation, then vaine glory. (*Vita ipſius. l. 4. c. 10.* The repulſe of honour, is great eminency of glory. It ſhewes rare vertue, for a man to doe great matters, and not know himſelfe great, that the ſanctity which is manifeſt to all men, ſhould lye hid onely from the Author. There is nothing harder then to ſpurne at all glory. Yet for all that it hath bin nobly triumphed over by women alſo. Wounded

Sarah a Prioreſſe of holy Virgins, being a maid of marvellous ſanctity, was aſſaulted thirteene yeares daily, by an uncleane ſpirit, nor would Satan in this laſcivious humour be otherwiſe ſatiſfied, then that ſhe ſhould confeſſe her ſelfe a woman, and yeeld to be ſweetly wounded. But the Virgin moſt ſtoutly reſiſted him, ne-

ever

ever admitted the enemy within her doores, alwaies keeping safe the fortresse of her chastity. The Divell therefore plotted to worke his purpose by another stratagem, that whom he could not by lasciviousnesse, he might undermine at leastwise by vaine glory Nor did the crafty enemy doubt, but to wound her mind not fearing this weapon, with a stroke that shee should never feele. Therefore it was his pleasure after the manner of the *parthians* to attempt the Victory by flight, that whom by standing he could not, he might overcome by running away. For that cause the Orcinian sprite appeared openly to her, and as if now he purposed to bee gone without hope of victory, began to cry out with a horrible voice: Thou hast overcome me *Sarah*, thou hast overcome, thou hast overcome me. But the maid not ignorant how to avoyd this weapon also: Not I, saith she, have overcome thee, but my Lord Iesus. This is true glory, to transferre all glory to God, as a thing

not

not belonging to us. No body romiſeth himſelfe a booty from hence without offence.

The Hawke, as Fables tell, derided the Wren, that Bird which uſeth the water ſide, that whereas it was not unlike him in colour, yet had ſuch a degenerous ſtomacke, that it had rather live upon Wormes, and ſorry victuals, then feed upon the ſweet fleſh of other birds. To whom the Wren: There is no reaſon, ſaith he, that thou ſhouldſt ſo much as rejoyce, my Brother, for the good cheere which is none of thine owne, and which thy unjuſt prolling gets thee. I that am contented with meaner dyet, enjoy greater peace then thou, and the time will come perhaps, when you ſhall pay deare for your dainty belly, and ſhall repent too late that ever you tooke up theſe hunting ſports without right or reaſon. This Bird might have ſeemed to bee a Prophet. For not many dayes after, the Hawke in the very midſt of his game was taken by a Country man, whoſe Pidgeons

hee

he purſued, & hanged out at a high Tower in the manner of other birds, for a terrour to the reſt. The Wren ſaw the Corpſe hanging in the aire a great way off, and preſently flying unto it, O my Brother, ſaith he, how much better hadſt thou provided for thy life, to gather Wormes for thy meat as I doe, then to follow other mens Fowle, and be made a laughing-ſtocke to all birds. If thou wouldſt not have gone a hunting, thou mightſt have beene alive ſtill.

Mutato nomine de te Fabula narratur.

O wretch, O vaine Glory-hunter! Change but the name, and the Fable is told of thee. Thou art that Hawke: but why doeſt thou hunt after flying reports and rumors, why applauſes and gratulations, why favour and credit, why flattering ſpeeches and commendations, why popular fame, and ſpecious Titles? No Law permits thee, O Hawke, to fly at this Game. This is not glory, which thou ſeekeſt, it is not ſthou followeſt after ſhadows of Glory, and indeed falſe, and

that

that to thy deſtruction. How much happier were it for thee to imitate the Wren, and to feede upon wormes; I ſay, thoſe, which thy Sepulchre, whither thou art ready to goe, encloſeth. Thinke thou of theſe wormes, and thou ſhalt eaſily deſpiſe other folkes birds, the praiſes of men. Moſt remarkably *Auſtin*: *It is better*, ſaith he, *to thanke God, but for a ſmall gift, then thy ſelfe by other courſes for a great one.* (Auſt. *Epiſt.* 32. *ad Paulinum*) Doſt thou hope for any thing truely great, or everlaſting in this world? here is no continuall poſſeſſion. Honour gotten by armes, by learning, by wealth, by induſtry, by deceite, yea by vertue it ſelfe, vaniſheth ſooner in a manner, then thou canſt fully enjoy it. All the glory of man is but like the Solſtitiall Flower. To what purpoſe doeſt thou heape ſweat upon ſweat? ſo fugitive and inconſtant is all praiſe and favour; it is not held by the body, nor ſo much as by the wing, and cannot likewiſe be ſtayed by

Grave. *Let theſe Wormes fill up thy thoughts*

Floris Solſtitialis.

force, no more then the swifteſt Torrent. Why therefore doſt thou let fly thy thoughts upon credit and commendations? knowſt thou not that all things which mortals poſſeſſe are unſtable, and how much the more thou haſt obtained, ſo much the more brittle and dangerous thy eſtate is.

Vitam agit leporis quicunque vanus auceps gloriæ eſt.

Hee lives in feare moſt like a Hare,
Which gapes to bee vaine glories Heire.

And although the event be anſwerable to thy wiſhes, and fortune put thee in poſſeſſion of the things thou hopeſt for, how great will theſe be, and for how long? perhaps to morrow, perhaps to day, perhaps this very houre thou ſhalt be laid along for a tale to poſterity, and a prey to wormes. *Pliny* reporteth, that on the utmoſt borders of *India* there inhabite the people called *Aſtomi*, having

ving no mouth, their body all hairy, clothed with the ſoft downe of Trees, living onely by breathing, and the ſmell which they draw at their noſtrils. *Plin. 9. nat. Hiſt. c. 2. propius finem.* The *Cenodoxall* or people deſirous of vaine glory, have no mouth, where-with either to render due thankes to God, or ſeriouſly to commend well deſerving men, they are ſtarke naked from the ornaments of true honour, and have nothing beſides haires and leaves, that is, the refuſe of humane praiſes; they live onely by breathing, even by the aire of a little vaine glory, which they draw in at their noſtrills, foraſmuch as they want a mouth, and never fare more daintily to their mind, then whilſt they are commended. Others which have a mouth and face, doe then bluſh and ſhew ſignes of baſhfulneſſe moſt of all, when this aire is ſet before them moſt abundantly for their dyet. Very well that truely religious Writer: *He that deſireth*, ſaith he, *everlaſting and true glory, careth* Cotten leaves

not for temporall. And hee which ſeeketh for temporall glory, or contemneth it not in heart, is manifeſtly proved to beare the leſſe love to heavenly: That maneajoyeth great tranquillity of mind, which regardeth neither praiſe nor diſpraiſe. Tho. de Kemp. l. 2. c. 6 n. 2.

Gloriæ umbra, eſt parva magnis, puſillis maxima:
Si compendio aſſequi vis gloriam, contemnito.
Monoſt. Trochaic.

Great to the little, little to the great
That ſhadow ſeemes, which waites on glories ſeat.
Wilt thou obtaine all praiſe in one?
The moſt praiſe is, to covet none.

Thou art in an empty Theatre, and that a very narrow one, why doſt thou expect applauſe here? lift up thine eyes to that high and moſt ample Theatre of Heaven, and thou wilt ſcorne theſe extreame

treame cold applauders.

Auctior redit, ſpreta in tempore gloria.

That glory growes to greater head,
Which under foote in time wee tread.

Is it not? becauſe as by raſh judgement, ſo by vaine teſtimonies men offend very frequently, with whom this is a cuſtomary errour, to diſpraiſe things worthy to be commended, and to commend things worthy to bee diſpraiſed. Thereupon the Chriſtian wiſe man: *I will not bee praiſed,* ſaith he, *by them, whoſe praiſe is diſcredit, neither doe I feare to bee reprehended by them, whoſe reproach is praiſe. Is it not? becauſe many times we pleaſe them leaſt of of all, whom we hope to pleaſe moſt.* Herodotus. (*l. 6. ante finem*) relates the Story, how *Agariſta* the daughter of *Cliſthenes*, was deſired in marriage, by the ſundry ſuites of many. There ſtrove *Solennis.*

amongſt the moſt flouriſhig youth of *Greece Hippoclides*, the Sonne or *Tiſander*, who, as hee perſwaded himſelfe, was ſecond to none in the moſt skilfull grace of dancing. Therefore to obtaine the Bride, he thought it neceſſary to ſpend all his Art upon that exerciſe, and he expreſt marvellous ſtrange motions. He diſpleaſed many, eſpecially the Father of *Agariſta*, who when the leſſon was ended: O *Hippoclides*, ſaith he, thou haſt loſt thy Wife by dancing. When in the meane time the fooliſh young man tooke himſelfe for the skilfulleſt of them all, and that the maid was due to him onely. So wee ſilly Creatures, are very often deceived with a credulous perſwaſion, when we believe we pleaſe others ſo exceedingly, becauſe we are ſo pleaſing to our ſelves before, that every one ſeemes a miracle in his owne eyes. Some Preacher or other ſuppoſeth himſelfe to have ſpoken notably, and none was taken with it. A Muſitian imagineth, that all will applaude him,

and

and no body praiſeth him. A Painter is mightily pleaſed with himſelfe, for the curiouſneſſe of his worke, and many find fault with it. A Captaine in warre, expecteth Crownes and Triumphs, and is ſcarce lookt upon with favourable eyes. A Courtier dreameth mighty favours from the Prince, and is at next doore, to be turned out of the Court. The maſter of a Play hopeth for I know not what applauſe, and the Spectators ſhew diſdaine. The Paraſite, the Flatterer, the Ieſter thinkes to make all merry, and none ſo much as laugheth. Some *Iopas* with his curled haire, or *Hortenſius* tricked up to an inch, promiſeth himſelfe admiration, and praiſes, and all ſcoffe him. So ſilly wretches wee turne their ſtomacks oftentimes, whom we hoped to allure moſt of all with our fopperies. We looſe the Bride by dancing.

Garlands

In the neateſt faſhion

Demoſthenes before he was famous for *Greeke* Oratory, is ſaid to have affected the grace of curious apparrell: for he knew that a

Purpura.

lawyer is ſold by his habit. But after he had obtained the renown of eloquence, being contented with a meaner Gowne, he uſed to ſay, that he deſired to be a glory to himſelfe, by himſelfe rather, then by his cloths or exquiſite attire. For whom his owne honour extolleth, other mens baſeneſſe preſſeth not downe, and whom his owne baſeneſſe throwes to the ground, other mens honour lifteth not up. That commendation is begged, and no credit to any man, which is ſent for altogether abroad. This I ſeale up in *Chryſoſtomes* words: The glory of this preſent time is both none, and alſo as uncertaine as the waves: and if it continue for any ſpace, is at length ſuddenly extinguiſhed.

Makeproofe hereof

Chryſ. Hom. 3. in 1. Epiſt. ad Tim.

Sequitur fugientes gloria, ſequentes fugit. Monoſt. Trochai.

Glory followes them that fly her,
But flyeth them that would come nigh her.

But

But it is hard, thou ſayeſt, not to love, not to follow glory, even this which is vaine and fruitleſſe. All men have a ſtrong opinion, and conceit of their owne worth, and there liveth in the beſt men that can bee the ſting of I know not what glory, which very ſeldome dyeth ſo fully, that no ſeeds remaine behind, which being nouriſhed grow not up to beare leaves and fruit. Ah, how often doe we labour rather fot credit then conſcience? Ah what a company have overcome all kind of adverſity, which were ſhamefully overcome by vaine glory? We returne eftſoones unto our ſelves, and are reſolved into our owne credit. Men put off the deſire of glory laſt of all. And where I pray maiſt thou find them, which turne their backes to all Glory? All of us openly deteſt pride, yet we heare Songs in our owne praiſe without any wound in our eares. The love of vaine glory is approved by no body: when in the meane time this ſticks faſt to all, which all are diſ-

And our eares are never wounded

pleased with. And many times while we forbid our selves to bee praised, we silently invite, that he which began, should not so quickly give over: It is a hard matter to abhor glory, to make no account of praise, nor favour of him that praiseth, is hardest of all. No man was ever refractory against his owne glory. Herein yet farther *Chrysostom* agreeth to my mind: *How therefore*, saith hee, *shall we be freed from this hard servitude? If we shall affect another glory, namely that which is true glory. For even as those that are led with fleshly desires, another fairer face being seene, doth separate from the former: so likewise those that are deepely in love with this glory, that faire heavenly glory, if it bee look't upon, can draw away from this. A man covetous of vaine glory, is like to them which endure tempests, alwaies trembling, alwaies fearing, and waiting upon I know not how many Masters. But he that is out of this slavery, is rightly compared to them, which being set in the haven, doe now en-*

Are weather-beaten.

joy their full liberty. But the other not ſo, but to as many as hee is knowne, ſo many Maſters he hath, being conſtrained to ſerve them all. Chryſ. Hom. 17. *in* Epiſt. ad Rom. circa finem.

Vniverſis ſinguliſque ſervit ſervus gloriæ.

He that waites on Glories Throne,
Serveth all and every one.
Vetus Troch.

Amongſt theſe one that was no ſmall Lord in Court: (*I name him not, but* Floreſta, *who writes of him*) Hee met with a certaine man of the Kings Houſe, to whom with a diſdainefull countenance: *Sirrah*, quoth he, *what ſpeech of me in the Court?* The other bluſhing at it: *None*, quoth he, *my Lord, neither which maketh to your praiſe, nor againſt it.* This heard the man moſt greedy of glory, which believed that every ones mouth was taken up with him, and ſcorning to be noted

ted by them that ſtood and lookt on, preſently began to Cudgell the fellow thinking no hurt; after the blowes, he commanded that fifty pieces of Gold ſhould be given him, whereunto hee addeth theſe words himſelfe over and above: *Now thou haſt matter both of praiſe and diſpraiſe; make uſe, and apply it in the Palace. Wilt thou call this man Lord of himſelfe? hee ſerveth a thouſand maſters, whoſoever glory. Nay, he is all mens ſervant, whoſoever is glories.* For:

Awed.

Gloriæ ſervire, mentis non niſi
abjectiſſimæ eſt:
Gloriæ ſervus nihil rectè inchoat,
nil perficit.

To ſerve glory is the kind
Of no other than the baſeſt mind.
Who on glory doth attend,
Nothing begins, nor rightly brings
to end.

Rightly, leaſt the end ſhould not be anſwerable to his beginning. One thing therefore, ſaith *Chryſoſtom,*

Chryſoſtom, let us have an eye unto onely, to that let all our intentions be directed even which way wee may deſerve to be praiſed at Gods *mouth. Does not that or that man praiſe thee? thou looſeſt nothing thereby: and if any one diſcommend thee, thou art not a jot hurt: for whether it be praiſe or diſpraiſe, it receiveth gaine or loſſe onely from* God. *As for all humane things, they are utterly vaine. Truely, moſt vaine.* This was the mind, this the Doctrine of our Saviour Ieſus Chriſt, whoſe learning when the *Iewes* wondred at, and ſaid: *How knoweth this man letters, having never learned?* Hereunto the true Maſter of Humility: *My Doctrine*, quoth he, *is not mine, but his that ſent me.* Ioh. 7. 16. So when he wrought Miracles, and healed men of moſt deſperate infirmities, hee charged that they ſhould tell no man. This was done for our inſtruction, that *If we would glory, wee ſhould glory in the Lord, for not he that commendeth himſelfe, is approved, but whom* GOD *commends.*

For the moſt part

2 *Cor.*

2 *Cor.* 10. 18. Therefore, as *Seneca* very excellently hath admoniſhed, *Let the conſcience bee diſcharged, let us take no paines at all for Fame.* And accordingly *Annæus* compelling himſelfe hereunto: *I will doe nothing*, ſaith he, *for love of opinion, all things for conſcience ſake.* Sen. *l.* 3. *de Ira. c.* 41. *et devit. beat. c.* 20. *Bernard* confirming theſe things in fuller tearmes: *Our Intention*, ſaith he, *ſhall be pure, if in every thing that we doe, we ſeeke either the honour of God, or the profit of our Neighbour, or a good conſcience.* God in times paſt decreed under paine of death, a thing at firſt ſight of ſmall moment, that none ſhould burne perfumes appointed for the ſervice of God in any prophane uſe: *You ſhall not make to your ſelves according to the compoſition thereof. It ſhall be unto thee holy for the Lord. Whoſoever ſhall make like to that, to ſmell thereunto, ſhall even be cut off from the people* Exod. 30. ver. 3. 9. 38. Glory is a precious perfume, but it is due to God, and to him onely.

Nihil opinionis cauſa, omnia conſcientiæ faciam.

Ordained

onely. What man ſoever thou art, beware to touch theſe Odours, it is a matter of death: *To God onely be all honour and glory.* With a vigilant care therefore, ſaith *Gregory*, in all things that we doe, we muſt weigh our intention, that it may aime at nothing Temporall, in whatſoever it performeth, but fixe it ſelfe wholly upon the ſolidity of *Eternity*, leaſt if the building of our Actions have no foundation to ſtay it, the earth may ſinke, and bring it to confuſion. (*Greg. l. 28. Mor. c. 6. propius finem*) Whoſoever loveth a good intention, muſt needs hate vaine glory, or elſe he makes no great account of Heaven.

We have treated at large concerning this plague of a Right Intention. But the malignity of this diſeaſe which is ſo obſtinate and common every where, requireth that we diſcourſe farther of the very ſame, in the Chapter following. Rancour

CHAP. V.

CHAP. V.

Finally what Vaine Glory is, and how ſhamefully it murdereth a Right Intention, unleſſe it be prevented.

Vaine Glory is a huge Rocke, upon which there are ſcarcely any men, but either ſuffer ſhipwracke, or at leaſt damage. What Marriner is there ſo skilfull, which can take heed enough, not to ſplit his Veſſell upon this Rocke? And looke how diverſe vaine glory is in her ſelfe, ſo many ſeverall names ſhe hath obtained of ancient Writers. *Baſil*: *Let us beware*, ſaith he, *of that ſweet Spy of ſpirituall Workes, that pleaſing enemy of our Soules, that moth of vertues, that moſt fauning robber of good deeds, and that ſame paintreſſe of poiſon, in a hony colour.* (Baſil. *de conſtit. Mon. c.* 11.) Fit Titles for

for us to beſtow. *The ſweet ſpy*, ſaith he, *of ſpirituall Workes*, like to treacherous *Delilah*, which with ſoothing blandiſhments bereaved *Sampſon* of his ſtrength, and delivered him to his enemies. *The Soules pleaſing enemy*, and killeth the more cruelly, the more it delighteth, and as *Cyprian* aptly: Whilſt it lifteth up, it pulleth downe; and woundeth, when it healeth. *The Moth of Vertues*, Vaine Glory. And withall as out of the more precious Garment, is bred the ſtronger Worme, which teares and gnawes about her Parents, ſo out of the nobler vertue, proceedeth the vainer glory, and more pernitious, the death of her mother. *The moſt flattering robber of good workes.* She allureth, and delighteth, ſhee provoketh, and perſwadeth, that ſhe may murther, and deſpoile the ſoule of his goods. *The Painter of Poyſon.* Ah! what man is ſo religious and holy, that hee can eſpy and beware of all her treacheries?

Dum extollit, emollit: et pulnegit, cum unegit. Salveth

But how audacious and hurtfull this vice is above the reſt; egregi-

egregiouſly *Chryſoſtom*: *There is nothing*, ſaith he, *ſecure from this enemy, which like a contagious diſeaſe corrupteth all things.* Chriſt our Lord exhorted, that wee ſhould lay up our treaſures in heaven, whither neither Thiefe approacheth, and where the Moth maketh no ſpoyle. Nevertheleſſe vaine glory reacheth up thither, and many times the things which one had treaſured up in Heaven through the fruit of good workes, one aſſault of vaine glory deſtroyeth, conſumeth, and utterly confoundeth. *Chryſ. Hom.* 72. in *Mat.* In the very ſame manner *Baſil*: *Vain Glory*, ſaith he, *is a crafty Deceiver, and even in the very cloſures of Heaven, a placer of wiles againſt us.* Baſil. *in Conſtitut. Mon. c.* 11. *Peter Chryſologus* no leſſe eloquently of this miſchiefe: *It is*, ſaith he, *a ſubtile evill, a ſecret poyſon, hidden venome, the ſtaine of vertue, the moth of Sanctity.* All adverſe things contend with their owne ſtrength, fight with their owne Weapons, impugne openly, whereby they are both

Contriver of plots

as

as eaſily avoyded, as ſcene: but this by cruell Art heweth vertues aſunder with the ſword of vertues, killeth faſting with faſting, emptieth the force of prayer by prayer, overthroweth mercy with pitty: this vice of remedies creates diſeaſes, and of medicine maketh longer infirmities. In pieces

Eleazar the *Hebrew*, that jewell of Noble men, that hee alone might overcome a whole Army, tooke upon himſelfe to ſlay the Kings Elephant, for *Hee ſuppoſed that the King was upon it.* 1. *Mach.* 6. 43. Therefore taking his Dagger, he ranne moſt couragiouſly under the Beaſt, and thruſt him into the belly, where it is ſofteſt, ſo that withall he fell downe under the Elephant which hee had ſlaine, and remained, as *Ambroſe* ſpeaketh, *buried in his owne Triumph.* A marvellous exployt! We alſo beſtir our ſelves in Battell, but vices ſtand and fight againſt us with diverſe manner of aſſaults. Here the firſt and greateſt labour is to overthrow the Elephant of our fleſh. But alaſſe *Triumpho ſuo ſepultus.*

poore

poore wretches that we are, whom many times the Victory it selfe oppresseth and destroyeth, whilst we fall downe under the enemy which we overcome. We suppresse the wantonizing flesh with fastings, watchings, and other rigorous courses, but are overthrowne and buried in this our very Triumph, being slaine not by the flesh, but by vaine glory. Too much selfe-conceit (and that vice we have by nature, of admiring and esteeming our selves and our owne things) cuts our throates, after we are Conquerours. A pitifull exploit! *Epictetus* heere sweetly producing a noble example: *Even as the Sun*, saith hee, *expecteth not prayers and entreaties, to make him rise, but presently shineth, and is joyfully received of all: So neither doe thou expect applauses, nor flirs or praises, to make thee doe good, but doe well of thine accord, and thou shalt likewise be as welcome as the Sunne.* Stobæus de Magistrat.

The *Ostritch*, a notable mbleme of folly, is a Bird for bulke

bulke of body not incomparable to a Camell, in which reſpect it is alſo called a Camell-Oſtritch, but the head ſmall, like a Ducks; it hath large wings like an Hawk, but never flyeth; in the manner of a foure-footed beaſt. It bringeth forth eggs in marvellous aboundance, yet preſerveth not many of them, but leaveth them in the duſt to be troad upon by Paſſengers. She loveth the Chickens mightily when they bee hatcht, but cruelly neglecteth the ſame. He that ſueth for the praiſes of men, is not inferiour to the Oſtrich in folly, it hath wings very like a Pelican. The winges of holy men where-with they are advanced on high, are prayers, almeſ-deeds, faſtings, watchings, which thoſe Oſtriches want not, but they are not lifted up on high with them, they cleave cloſe to the earth, nor covet any thing elſe, then *To bee ſeene*. And although they bring forth young, pious actions, which they love alſo themſelves, and eſteeme very much, and would have to bee loved

Struthio Camelus.

ved and esteemed of others, nevertheleſſe they commit theſe deare Children to places not covert, and without ſecurity, and expoſe the things they doe to open ſight. *They love to pray ſtanding in the Synagogues, and in the corners of the ſtreets, to bee ſeene of men: They diſfigure their faces, that they may appeare to men to faſt.* (Matt. 6. 5. *and* 16. That *Caine* by envy, *Abiram* by pride, *Zambri* by luxury, *Iſcariot* by covetouſneſſe, the Purple-cloathed Glutton by exceſſe ſhould run headlong to Hell was no marvell: this is a marvell, and more then a marvell, that there bee not a few, which by prayers, abſtinence, almes-deeds, and moſt worthy goe to the Infernall Pit. O moſtfooliſh Oſtriches! Therefore *Let us not be deſirous of vaine glory.* Gal. 5. 26. Chryſoſtom: *If thou loveſt glory*, ſaith hee, *rather love that which is from* God. (Hom. 2. *and* 28. *in* Iohan.) How fooliſh is that Champion or Fencer, which hath the King, and all his Royall Traine, to bee Specta-

They long to be publicke.

Spectators of his Combat, and for his reward sees a Crowne prepared all set with Iewels, he notwithstanding asketh a poore blind Begger, whether hee did well, and for the prize of his valour requireth of him, a shining Beetle, or a painted Bead. Wee also are within the listes, as many as are alive, being *made a Spectacle to the world, to Angels, and to men.* (1 *Cor.* 4. 9.) but fooles and mad men, how well we have behaved our selves, we enquire of them, which can no way perceive the Acts of hidden vertue, and also greedily receive a few cold praises at their hands in the place of a reward. But is not this most egregious folly, to performe great matters, as *Gregory* speaketh, and gape after the aire of praise, with strong endeavour to attend the heavenly precepts, and looke for the reward of an earthly recompence? *Whose hope shall be cut off, and whose trust shall be a Spiders Web.* Iob. 8. 14. The Spider runs about hither and thither, and marvellously

Played his part

Scarabæus

Greg. l. Supra cit. maxime. l. 8. Moral.

ly wearieth her selfe, and goeth backward and forward six hundred times, draweth threads out of her belly, and maketh a toile to ensnare the poorest little creatures, spreading it abroad in the manner of a Net. This woaven worke of the Spider, is a thing of much labour and marvellous subtilty but to bring this to utter confusion, there is no need of Hammers or Axes, or Guns, a little stronger blast then ordinary carrieth it all away. *Looke I pray upon the sweating and running about of busie people, how they struggle, how they strive to the utmost, how they goe to it, and that with their whole body, and with all foure, as they say! they breake and exhaust themselves with diverse businesses, goe into shops, have recourse to places of Iustice, take notice of Schooles, looke into Princes Courts, and thou wilt wonder at the miserable industry of many. So many months, and likewise so many yeares labours come to naught often in a moment of time, for where a Right Intention is wanting, all labour*

Scio alios aliter servire.

Omnibus, ut dicitur, unguibus.

Offices

bour veniſheth into wind, the aire of humane favour carrieth away all things, And his truſt ſhall be as a Spiders Web:

He reporteth which gave credit to his eyes, That he ſaw an Earle of great renowne, who being very grievouſly offended by his Sonne, whereas he eſteemed it not fit, to take any revenge for the preſent, invented this kind of puniſhment. Looking by chance upon his Sons Picture, hee tooke it downe from the wall, and without delay tore it in pieces, making this the moſt favourable argument of a fathers indignation. Hee deſired his Sonne ſhould have ſo much diſcretion, as to confeſſe at laſt of his owne accord, that himſelfe did owe the puniſhment, which his picture payed. Hierom. Nuza. *Tom. 1. Tract. 2. par. 2. They ſay alſo that the* Perſians, *when they are to puniſh a great man, doe plucke off his Robe, and the tyare from his head, and hanging them up, doe beate the ſame, as if it were the man himſelfe.* Chriſt our Lord inflicted a judgement not much unlike this,

Noble-man.

Tiaram.

upon such as are desirous of vaine glory. Our Saviour saw in the way a Fig-tree full of leaves, but bearing no fruit, therefore giving severe sentence against it and bereaving it of all life: *Let no fruit*, saith he, *grow on thee henceforth for ever, and presently the Fig-tree withered away*. *Mat.* 21. 19. This Tree, so beautifull for leaves, but empty of fruit, is a right resemblance of them, which serve for outward shew, but want a Right Intention. These that Christ might terrifie, whilst hee spared them, pulled their picture in pieces with execrations, that the displeasure which they had deserved, they might behold in their Image. Wee wonder that our first parents of all, were so grievously punished for tasting of but one Apple. For what *Diocleſian* or *Phalaris*, for a few Figgs, or two or three little flowers, or onely for an Apple, ever sent a thousand men to the Gibbet? Why therefore did God condemn not a thousand men, but innumerable millions of men to eternall

nall death? not for plucking up one little Tree, but despoyling it of an Apple, and that onely one? That might have seemed, saith *Theodoret*, a childish Precept, and fit for Infants: *Eate thou not of this Tree.* Why therefore is the transgression revenged with such continuall severity? Worthily without question, because this most easie charge, and not troublesome for Children the First of mankind refused to performe. If God had commanded any great and difficult matters, they might have had some excuse for their fault. But whereas most free liberty was granted them over all the Trees of Paradise, one onely excepted, it was an intolerable offence, and worthy of so great a punishment, that they would not abstaine their hands so much as from that one, which was so seriously forbidden them. From hence then it appeares, how much also God detesteth those, which goe about most unjustly to forestall him of his glory, which he will have to be onely

Protoplasti.

due unto himſelfe: God hateth all ſinfull people, but hee alſo *reſiſteth the proud and arragant.* (*Iam.* 4. 6.) even them, whom this vice which is neare kinne to Idolatry hath infected. The truth it ſelfe ſtandeth for a witneſſe: and, *How*, ſaith he, *can yee beleeve, which receive honour one of another, and ſeeke not the honour which commeth from God onely*, *Ioh.* 5.44. O wretches, a Theatre is ſet up for you in Heaven, and yet yee gather Spectators upon earth. *Chryſoſt. in Epiſt. ad Rom. Hom.* 17. *ante finem, ubi plura huc facientia licet videre.*

Auguſtine ſtrucke at the rable of old Philoſophers, with the weapon which hee tooke from them, after this manner. They ſet up an Image of this faſhion. A Queene, having neither attire, nor countenance befitting that dignity, yet ſate in a high Chaire of Eſtate, the Queenes name was *Pleaſure.* Cloſe by her ſtood a troupe of noble Damoſels, The Vertues, like Hand-maids ready at every becke of their Miſtreſſe.

These the wanton Lady tired with diverse commands, and now she gave charge to *Prudence*, now to *Fortitude*, now to *Temperance*, what they should performe in her service. *Well*, saith *Austin*, *did the Philosophers expresse, what they pleased, in this picture, but plainely to prove the desire of Glory, wherewith they themselves were exceedingly possest.* Therefore let us draw a Table like to that before, but in the roome of *Pleasure* let us place *Vaine Glory*, upon whose command the Vertues may waite in that manner, that *Prudence* may provide nothing, *Iustice* distribute nothing, *Fortitude* endure nothing, *Temperance* moderate nothing, but what is enjoyned by *Vaine Glory*, and hoped will please the eyes of others. And what I pray is more unreasonable then this wicked Government? That the most filthy monster, that anticke shadow of true Glory, should triumph thus over. Most Royall Queenes, the vertues and make them subject whether they will or no, to her full de- Praise

teſtable power? even thus the caſe ſtandeth, men live after this manner, in this ſort they ſpend their ſervice, theſe are the ſpectacles of the world, theſe the miracles thereof very weighty, I confeſſe, and oftentimes of much ſweat and trouble, but not hard to the greedy appetite of praiſe, all things come flowing under the lovely dominion of *Vaine Glory*; Vertues themſelves degenerate into this ſweet affection, and will not have their generous ſtoutneſſe to be much aſſaulted in this point, but readily yeeld to the pleaſure of counterfet Glory. But, *Verily I ſay unto you, they have their reward. Math.* 6. 2. 5. 16. The *Romanes* which were Lords of the World, how bravely did they performe many things, how excellent were they in peace and warre? how praiſe-worthy their Notable Iuſtice, how exquiſite their Prudence, how famous their Clemency, how invin ible their Fortitude, their Temperance how illuſtrious, how pure and impenetrable their Chaſtity, how admirable

ble their Constancy? But *they had their reward.* *Augustine* being a most plentifull Witnesse: The honour and glory, saith he, wherewith God made the *Romans* most illustrious, was the wages of the good workes they did, nor have they any cause to complaine of the Iustice of the great and living God *Aug. l. 5. De Civit. c. 15.* Their workes were singular, but they had a reward fit for them. They were ambitious of glory, and surely they obtained it. The bounds of the *Romane* Empire were, the compasse of the earth, and the Ocean, so that whatsoever was convenient or worthy to bee won they overcame. Therefore they made the East and West their borders, except a few places without accesse or inhabitants, or else of no regard. *They had their reward.* The most upright God lets passe no vice, nor yet vertue without punishment or reward. Whereupon to those better Actions, which yet his Will is not to endue with Heaven, he assigneth

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Receive

a recompence proportionable, and out of Heaven: they have their reward, but so that they may not have an eternall one. Ah, how much paines is taken every where, but these paines are nothing to Heaven. I beseech you, let us but looke onely into Princes Courts, of what a diverse kind are services here, of what exact industry, of what fine patience, of what curious trust, of what active policy? to stand whole dayes, and many times till full night, or to run to and fro till extreame wearinesse, to endure the envy of many, to be ready at all points of service, is the daily use there. And there are which performe all these things with most devout respect of carriage, but they desire nothing else beside mony and favour. *They have their reward* For they tooke no thought how deare they should be to God, but how deare to the Prince. Others that are deputed to businesses and the subtilty of cares in Princes Courts, send forth most vigilant eyes every way, that no detriment happen to

to the Kings Treaſures or honours, but often theſe good men, whilſt they looke to all things with moſt attentive carefulneſſe, they reckon not their owne ſoule among the things to be cared for; ſo they ſtuffe their purſes, ſo they loſe not the Princes favour, they thinke it lawfull, in the meane while to bee negligent of themſelves and Heaven, and ſcarce ever call themſelves to account, they conferre with their owne conſcience very ſeldome, and no otherwiſe then by chance, they examine not their intention in the things they goe about: Of all other matters they know how to conferre ſweetly, but very hardly endure to heare one diſcourſing for an houre of Heaven. At a word, They uſe not to bee preſent at home, and ſpeake with their owne perſons, being more faithfull to all other then themſelves. And theſe likewiſe, *Have their reward*, the aire of humane favour, and gold a piece of ſhining earth, alas an inheritance, that endures no longer then we ſtay here! There-

fore, *Looke to your selves* (O Courtiers, O whatsoever others) *that yee loose not the things which you have wrought, but that yee may receive a full reward. Iohn.* 2. *Epist. v.* 8. Be ye industrious and diligent in your places? this is well indeed: But because you will have notice taken of your diligence, this now is ill: nay this now is worst of all, that many times yee take no care how diligent and industrious you are, as how yee may seeme to be. Looke therefore to your selves, least you also heare in time to come: *They have their reward.*

Be noted for

Receperunt mercedem suam.

Iephthaes Daughter in times past went out to meet her Father returning from Warre, to sing the praises of a most loving parent, and withall to congratulate his victory and Triumph. *Iephtha* heard with what glorious tearmes the maid extolled her Father, but yet for reward of her praises, he slew her that set them forth, although against his owne will. *Iudg.* 11 39 A wonderfull adventure, and to be imitated of us

as

as neare as we can. Wee alſo are in War, and never want enemies: ſhould the Divell give over his fierce aſſaults, yet the fleſh alone which is never but refractory, wageth continuall Warre: After we have behaved our ſelves like Conquerours in this fight, this daughter of ours commeth forth to meet us, with ſtately *Elogies* in our commendation. *This is*, as *Origen* explaineth, *Vaine Glory which then appeareth moſt of all furniſhed with praiſes, when the matter is carried happily and with good ſucceſſe: When thou haſt given meanes to an Hoſpitall, when thou haſt built a Church, when thou haſt beene long at prayers, when thou haſt endowed a poore maid, when thou haſt beſtowed more liberall almes, when obſerved a ſtricter faſt, then that flattering daughter preſents her ſelfe by the way, with full mouth, commending whatſoever is done, and like a ſweet Song, ingeminating theſe or the like words:* How excellently; how godly, and laudably this; how religiouſly and holily that, what a good

Stirreth up.

Orig. *Hom.* 5. *in Gen. ad f.*

Sounding forth

good example will this prove? a noble deed, who can deny it? the matter speaketh, thou hast excelled thy selfe: so it was fitting, and would to God many would imitate thee: thou hast done bravely. In these tearmes the Conquerours flattering daughter applaudeth him. *What now is to bee done? Thou, if thou bee a man, and desirest thy labours should not be in vaine, put on here a grave disposition, and with a generous hand kill that soothing Gossip, whatsoever thou hast done, passe it wholly to God together with all the glory, and stoutly resume the Right Intention, which thou tookest unto thee at the first offer.* Augustine *giving encouragement hereunto:* This desire, *saith he*, without doubt is better resisted, then suffered. For none perceiveth the force of this enemy, but he that stands at defyance with it, because although to want praise be easie to any man, whilst it is denyed, it is hard not to be delighted therewith, when it is offered. Every one is so much the more like

Course to be taken Sterne affection

Et sicut quam facile est laude carere dum denegatur, difficile est eam non delectari, cum offertur.

like to God, as hee is freer from this pollution, *Aug. l. 5. de Civit. c. 14. ipſo initio. & Epiſt. 64. ad finem.* But what man is he which can ſufficiently beware of all vaine glory? *Iephtha* could hardly hinder his daughter from comming forth to meet him, but hee was able to make her not ſing, or finiſh her life ſooner then her ſong, by taking away her voice and breath together. So how religious and holy ſoever a man be, he can hardly withſtand, but that vaine glory after many famous deeds will come to meet him, but that ſhe will begin to ſing and tickle him in the eare, but he can, nay ought to prohibit, that the Song ſhould be ſung out. Therefore let him make no delay to deteſt this meeting, to turn away from the Charme of the praiſer, to kill the Enchantreſſe her ſelfe, this glory with a Right Intention, if he deſire to pleaſe GOD, rather then himſelfe. Vaine Glory murdereth all Right Intention, if ſhe be not prevented, and ſlaine her ſelfe at the firſt approach.

proach. Queſtionleſſe Vaine Glory as *Chryſoſtom* very rightly, is a cruell beaſt, an horible Divell, the plague of the whole earth, a venemous Viper, for even as that beaſt teareth open the Dams belly with her nailes, ſo likewiſe this vice pulleth the parent of it in peeces. And how worthily that Author *Thomas* of *Kempis*: *Without doubt*, ſaith hee, *Vaine Glory is an evill ſickneſſe, an exceeding great vanity, becauſe it draweth men away from the true Glory, and deſpoileth them of heavenly Grace. For while a man wholly pleaſeth himſelfe, hee diſpleaſeth thee. Whilſt hee coveteth humane praiſes, he is deprived of true Vertues. Let the Iewes ſeeke that glory which commeth from one another, I will ſeeke for that which commeth from God. For all humane glory, all temporall honour, all worldly pomp, being compared to thy eternall glory, is very vanity and idleneſſe* (Kemp. *l.* 3. *c.* 40. *n.* 4. *et* 6.) And if we give credit to *Climachus*, Vaine Glory is the conſumption of labours, the deſtruction

Monſter

Chryſoſt. H. 12. in Epiſt. ad Rom. 2.

ſtruction of paines, the trapper of treaſures, the child of falſe-hood, the fore-runner of pride, ſhip-wracke in the Haven, an emmet in the Barne, which although it be little, yet layeth waite to ſteale all the paines and profits. The emmet lyeth waiting till the Corne be brought in, but Cenodoxy whilſt much wealth be heaped up: ſhe rejoyceth that ſhee may play the Theefe, but this the Deſtroyer. (*Clim. grad.* 21. *de Cenod.*) *A labouring man*, ſaith the Sonne of Sirach, *which is given to drunkenneſſe, ſhall not bee rich, becauſe whatſoever hee earneth by honeſt labour, he conſumeth vainely when he is drunke.* Eccli. 19. 1. But I feare that many doe not ſufficiently underſtand theſe leſſons. For now adayes we love theſe courſes, that when any vice is ſharply touched, you ſhall eaſily find none, which will confeſſe that he is troubled with it, neither can you draw a ſincere confeſſion from him by a thouſand witneſſes. And who is it that will confeſſe himſelfe ſtately, and Acknowledge

be ſorry for it? When yet *Auguſtine* a very holy Biſhop, in his owne particular pronounceth that he was not wholly free from this fault, for elegantly accuſing himſelfe: *This is my daily Leſſon,* ſaith hee, *and yet ſkirmiſhing ſtrongly with the adverſary, many times I receive wounds from him, being not able clearely to avoyd the delight of praiſe when it is offered me.* Aug. *Epiſt. 64. ad Aurel. Epiſc. fine.* We truely all condemne vaine glory, not all contemne it. There is no body, but beleeveth, that he cleanlily concealeth this ſickneſſe: many will ſweare that they are as ſound as a Bell from this diſeaſe, when they are mightily infected therewith, very like to thoſe Drunkards, which then ſeeme moſt wiſe in their owne conceite, and to be in right ſence, and doe all paſſing well, when their tongue and feet both trip. So they that thirſt after a little vaine glory, doe then principally admire themſelves for religious honeſt men, when they are notably tipled with this ſweet licour.

Song

To

To that purpoſe *Chryſoſtom: Vaine Glory*, ſaith he, *is an intollerable kind of drunkenneſſe, whatſoever it doth, it doth for other mens ſake.* Chryſoſt. *Hom.* 2. *in* Ioh. For that cauſe Chriſt ſo often repeateth that faithfull premonition: *Take heede*, that wee ſhould beware of vaine glory with all diligence, as a moſt ſubtile and cunning Theefe in the Art of ſtealing. Therefore *Take heede*, All goodneſſe which is openly ſhewed out of a deſire of commendation, is enſlaved to the power of this lurking enemy, ſaith *Greg. l.* 8. *Mor. c.* 30. He deſireth to be robbed of all, who ſoever will be ſeene of men.

Spoliari vult quiſquis ab hominibus vult videri.

CHAP. VI.

Certaine Queſtions concerning a Right Intention.

TO *ſerve* GOD, is agreeable not onely to all Lawes, and all reaſon, but alſo is the moſt noble

noble and beſt Office in the World, and a thing altogether neceſſary for the obtaining of Heaven. Moreover that ſweetnes of ſolace, which many feele, that doe ſerve God, is honey from Heaven, and a thing very precious. Nevertheleſſe to ſerve God for that end to gaine this ſweetneſſe of mind, is little praiſe worthy, and this intention was alwaies accounted vitious by men of a more holy judgement. So delicate a thing is *pure intention*, and never but an enemy to ſelfe-love, which way ſoever it may inſinuate it ſelfe. But ſelfe-love is the friend of all delights, and even of them which are eſteemed in no wiſe prophane. And becauſe God cannot otherwiſe chooſe but drop ſome of this honey from Heaven for his more faithfull ſervants, private love ſuddenly takes it up, and for this very taſt, proffereth it ſelfe to be at greater ſervices. But this is not to ſeeke God, but ones ſelfe, nor to take paines for the Givers, but the gifts ſake, which is eſteemed a thing not

Are in no prophane eſtimation

not throughly free from ſin, and indeed is no other, then if a Man-ſervant, or Maid ſhould goe into a Victualers ſervice, becauſe he hopeth for tit bits either of gift, or by ſtealth, and relicks more ordinary of his Maſters Diſhes: or if one became bound to an Apothecary, or Comfitſeller, or one that dreſſeth Feaſts, that hee may have ſweet ſcraps to licke more uſually. This ſelf-love worketh ſo privily, for it is a moſt ſubtle Artificer, that ſometimes ſo cloſe an impoſture, may not bee found out a great while even of a man that is very induſtrious. Yet may it bee found out, and then eſpecially when prayers, and paines, when whatſoever is vertuous, beginneth therefore to be in diſdaine, becauſe that honey faileth. And if you ſhould demand of ſuch a one, why doſt thou not pray, why doſt thou not labour, as thou didſt lately? he will anſwere, becauſe it reliſheth not, I loath it, prayer is an unpleaſant thing, I am weary of labour. But now he that is of a ſincere Intention

Can

Circumſpect

noble and beſt Office in the World, and a thing altogether neceſſary for the obtaining of Heaven. Moreover that ſweetnes of ſolace, which many feele, that doe ſerve God, is honey from Heaven, and a thing very precious. Nevertheleſſe to ſerve God for that end to gaine this ſweetneſſe of mind, is little praiſe worthy, and this intention was alwaies accounted vitious by men of a more holy judgement. So delicate a thing is *pure intention*, and never but an enemy to ſelfe-love, which way ſoever it may inſinuate it ſelfe. But ſelfe-love is the friend of all delights, and even of them which are eſteemed in no wiſe prophane. And becauſe God cannot otherwiſe chooſe but drop ſome of this honey from Heaven for his more faithfull ſervants, private love ſuddenly takes it up, and for this very taſt, proffereth it ſelfe to be at greater ſervices. But this is not to ſeeke God, but ones ſelfe, nor to take paines for the Givers, but the gifts ſake, which is eſteemed a thing not

Are in no prophane eſtimation

not throughly free from ſin, and indeed is no other, then if a Man-ſervant, or Maid ſhould goe into a Victualers ſervice, becauſe he hopeth for tit bits either of gift, or by ſtealth, and relicks more ordinary of his Maſters Diſhes: or if one became bound to an Apothecary, or Comfit-ſeller, or one that dreſſeth Feaſts, that hee may have ſweet ſcraps to licke more uſually. This ſelf-love worketh ſo privily, for it is a moſt ſubtle Artificer, that ſometimes ſo cloſe an impoſture, may not bee found out a great while even of a man that is very induſtrious. Yet may it bee found out, and then eſpecially when prayers, and paines, when whatſoever is vertuous, beginneth therefore to be in diſdaine, becauſe that honey faileth. And if you ſhould demand of ſuch a one, why doſt thou not pray, why doſt thou not labour, as thou didſt lately? he will anſwere, becauſe it reliſheth not, I loath it, prayer is an unpleaſant thing, I am weary of labour. But now he that is of a ſincere Intention

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tion, is nothing moved with theſe things: although he be wearie of labour, yet he holds out to take paines, although he diſtaſt prayer, yet he ceaſeth not to pray; although troubles be heaped upon him, yet he endureth them, for indeed hee ſerveth God not for Heaven, but for God, And this is the property of a pure and ſincere intention, which ſeemeth fit to be expounded more throughly, therefore now we will propound ſome ſhort queſtions concerning this very point.

1. *Briefe queſtion.*

What can God require leſſe or more eaſie of us, then this very thing, a Right Intention? To ſpeak truly, he deſireth that of us, which no man of what ſtate order, or ſexe ſoever, how poor or ſick ſoever hee be, can deny what can a creditour demand leſſe of his debtor, then this particular thing that he ſhould be willing in earneſt to pay the debt? God asketh the very ſame of us: art thou

thou willing to pay what thou owest? thou hast already payed the greatest part, for with me but to be willing, is to doe. And who hath not free leave to be *Willing?* this treasury of Will, every one that is sickest and poorest, this he that is most afflicted hath in his power. God in times past worthily complaineth against them, which refused to performe but this most gentle Charge: *This Commandement which I command thee this day, is not hidden from thee, neither is it farre off, neither is it in Heaven, that thou shouldst say? Who shall goe vp for us to Heaven, and bring it unto us, that we may heare it and doe it. Neither is it beyond the Sea, that thou shouldst say: Who shall goe over the Sea for us, and bring it unto us, that wee may heare it and doe it. But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou maist doe it.* Deuter. 30. 11. 13, 14. The very same may be said of a Right Intention, *It is very nigh thee,* that Intention, *is in thy mouth, and in thy heart,* but

but what is neaser unto thee then thy mouth and thy heart? Art thou not able to cloath a poore body? give two halfe penies, adde thereunto a mighty and earneſt deſire of releeving all that are in want for Gods ſake, and thou haſt cloathed the poore. Is it beyond thy ſtrength, to poure forth long prayers? doe what thou art able, but withall adde a ſtrong deſire of praiſing God alwaies, and thou haſt prayed to him as long as can bee. I bring *Chryſoſtom* before thee for a compleat witneſſe in this poynt, who elegantly confirming the ſame: *Theſe things*, ſaith hee, *are not provided by coſt, nor labour, nor ſweat; it is enough to bee willing, and all things are diſcharged.* Chryſoſt. Hom. 24. in Epiſt. ad Hebr. fine.

2. *Briefe Queſtion.*

Can a man exerciſe diverſe good Actions at one and the ſame time? he can abſolutely, and with ſmall trouble, onely by intention,

tention. It is not easie indeed for all men, to finish two white walls with one Tray of Morter; to seeth diverse broths together in one Pipkin, to take severall colours out of the same Shell. But it is very easie for a good intention to over-lay not onely two, but ten walls with the same Vessell of plaister. It is very commodious indeed, at the beginning of every worke, to set before one diverse ends or intentions. Let this bee for example: *I goe to Divine Service, and to the Church.* 1. *Out of obedience to my Master, whom by place I ought to accompany, as the Court Nobility her Prince.* 2. *I will have my respect to be sincere, I will not onely conduct my Master along, as it is the fashion of some, presently they withdraw themselves, and at the end stand before their Master againe, as if they had been alwaies present: Such an hypocrite will I not play,* 3. *Out of obedience to the Church, to which I owe this upon Sundayes and Holydaies* 4. *Out of a gratefull minde to God, that I may give him thankes for so*

many

many benefits received. 5. Whereas it is cold weather to day, and a very sharpe season, I will exercise patience. 6. Whereas they are not wanting that cruelly hate me, Without cause *I will earnestly entreat the Almighty for these mine enemies. 7. I will trust in* GOD; *I might indeed find businesse enough at home, but God will recompence this absence from home with a secret advantage.* Behold here seaven Intentions at once, or seaven Acts of Vertue, of double obedience, sincerity, a gratefull mind, Patience, Charity, Trust in GOD. There might bee added so many more also: For this verily is the *Pillar of smoake perfumed with Myrrhe, and Frankincense, and with all Powders of the Merchant. Cant.* 3. 6. But thou wilt say perhaps: It is too hard for mee to multiply so many Acts, and as it were with one breath to intend so many things in my mind. This Counsell therefore I give thee, good friend, embrace the one and onely Will of God in thy mind, and whatsoeverthou doest,

alwaies

alwaies premit this *For thy ſake O Lord*, I will performe both this, and that, and the other, and all things. For thy ſake O Lord, for thy honour, for thy pleaſure, for thee eſpecially it is done, whatſoever is done of me. But hee which will follow the ſteps of thoſe familiar men with God, hath a Leader which can ſhew them the way, unto this more lofty wiſedome. The moſt holy King *David* undoubtedly joyned theſe intentions together, in his actions, and the government of ſuch a mighty people, for thoſe that were committed to the tuition of his care and Scepter, *he fed them according to the integrity of his heart: and guided them by the skilfulneſſe of his hands.* *Pſal* 78. 72. What meaneth this? have hands alſo underſtanding? yes many waies, even ſuch as *David* endued his hands with. For ſo the moſt wiſe and vertuous King, in his Actions, which hee calleth hands, did combine diverſe kinds of moſt excellent affections towards God. What elſe are the

Whom he received into &c.

ſacred verſes of this King, then the quinteſſence of moſt noble affections, the treaſure of moſt holy Intentions? What did King *David* more frequently breathe in ſighes then this: O that I might pleaſe thee Lord: that I might rightly governe the people committed to my charge: that I might propagate thy Worſhip over all the earth: would to God I might never but praiſe thee, would to God all my members might become tongues to warble out thy praiſes. *My lips will bee faint when I ſing unto thee.* Pſal. 71. 20. *My ſong ſhall be alway of the loving kindneſſe of the Lord.* Pſal. 89. 1. I refuſe not to inſtruct the very wicked, that they may returne unto thee, O my God. Let me be the vileſt and moſt regardleſſe, ſo I may bee in thy Houſe my Lord. Let the enemies of God, let all them that hate God come to nought. But let it bee well with the Servants, well with the friends of God, well with all that love God. Loe what excellent skilfulneſſe of hands is here

Vnderſtanding

a thouſand ſuch things did the ſoule of the *Hebrew* Monarch Mind breathe forth! Truely, *according to the skilfulneſſe of his hands*, he guided the people like Sheepe, he ſolicited Heaven with innumerable good intentions. This is that holy violence to bee offered valiantly unto Heaven. Hee taketh Heaven by force, he over-commeth God, which in this manner, ſo often aſſaulteth Heaven, and God with deſires.

3. *Brieſe Queſtion.*

What doth very much defile a Right Intention? Selfe-love. To ſpeake in a word: when one deriveth all things in a ſweet current to himſelfe, and maketh this all his thoughts. This pleaſeth me, this agreeth with my taſt; this is for my good, my benefit; this is done according to my fancy and liking; this is pleaſant and delightfull to mee, to conclude, this maketh mee a man. This ſelfe-love is a Savage Bull, a filthy Monſter, it puſheth againſt a Right Intention with

foure Hornes. The firſt is the Horne of honour, Titles, greedineſſe of Praiſe, which holds this in great eſtimation, to be eminent, and obſerved before other men. The ſecond Horne, is greedines of delight, which teacheth to receive meat and drinke, not ſo much for neceſſity as pleaſure, nor to ſit downe at meales, to aſſwage hunger, but to pacifie the Gut. The ſame courſe it keepeth in other refections of the body. The third horne is Greedineſſe of wealth, which layeth on many and grievous labours, in that reſpect onely, that the Purſe may ſwell bigger and bigger. The fourth Horne, is Greedineſſe of other mens hurt, this being furniſhed with manifold deceit, ſpeaketh and doeth that which may endamage others, at leaſt which may prove a trouble, which an offence, which diſtaſt to them: and yet doth it not alwaies endeavour the deſtruction of others by open aſſault, for many times it practiſeth evill ſo finely, and with ſuch a compaſſe,

A looſe off

that

that it may ſeeme to deſire nothing leſſe, then to hurt them whom it hateth. A daily and pernitious miſchiefe to Princes, with whom they that are gracious, under pretence of ayding or giving adviſe, doe glut their envy, and ſometimes highly extoll them that are in the way of favour, that afterward they may be more readily beleeved, when they bring accuſations. Thus *Selfe love* is an horned Beaſt, which buts and throwes downe all good intention with this fourfold horne; take heed. The deſire of private advantage, is the deadly poyſon of all true affection. Therefore *Selfe-love* aimeth at this, that every where it may be well in fleſh, it feedeth it ſelfe, looketh to it ſelf, and doeth as he in times paſt, of whom *Gellius* reporteth. *When one that was corpulent, and ſhined with fat had a leane Horſe that was nothing but skin and bones, being demanded what might be the cauſe, that he looked far better then his Horſe?* Shewed *anſwered, it ought to ſeeme no*

Peſtimum veri affectus venenum eſt, ſua cuique utilitas.

wonder, if he were in better plight then his Horſe, foraſmuch as hee himſelfe was his owne keeper, but his man Statius *his Horſes.* Gell. *l.* 4. *Noct. Attic. c.* 20. Even ſo *Selfe love*, whatſoever it reputeth not its owne, that it ether puts off to others, or very lightly regardeth: to labour tooth and naile for private gaine, this it ſuppoſeth its owne duty. Aſſuredly; good intention goeth to wracke ſo much the more lamentably, as *Selfe-love* groweth in greater proſperity.

4. *Briefe Queſtion.*

Why in the Sacred Leaves are ſo many things otherwiſe of very ſmall account ſo much aggravated? as the more unwary touching of the Arke, ſticks gathered on the Sabbath day, the multitude of Subjects numbred, giving a cup of cold water, laſcivious looking upon a woman, &c. *Moſes* in old time proclaiming: *And this is the offering*, ſaith he, *which yee ſhall take of them, Gold, and Silver,*

Silver, and Braſſe, and blew, and purple, and ſcarlet, and fine linnen, and goates haire. &c. Exod. 25. 3. That Gold and Silver ſhould be reckoned among gifts is no marvell. But of what valew amongſt theſe is Goates haire, a gift without all dignity? Are ſuch ſmall and deſpicable things alſo deare to God? What a great matter was an handfull of meale, and a little Oyle beſtowed in courteſie upon *Eliah?* 3 *King.* 17. 12. What were the Widowes two little pieces of mony, did they require ſo great commendations, as they obtained? As Chriſt was ſitting and intent (as it were) upon ſome ſerious ſpectacle, he beheld the company which caſt mighty gifts into the holy Treaſury. Among ſo many wealthy people, a certaine poore Widow brought no more then two braſen mites, which make on farthing, in whoſe praiſe Chriſt moſt liberally pronouncing: *Verily*, ſaith he, *I ſay unto you, that this poore Widow hath caſt in more then they all Luk.* 21. 3. It was a ſmall

matter which that poore woman brought into the Treasury, but more she could not: and it came Ready much more gratefully, which was given with such an easie then with a full hand. For these gifts consist not in the things, but in the very desire to doe good. Hee giveth very much, which giveth but a few things royally, and with his mind equalleth the wealth of Kings, which contributes a little, but willingly. Which forgetteth his owne poverty, whilst hee looketh upon anothers, which thinketh hee receiveth a benefit, when hee bestoweth one. Which giveth as not looking to receive againe, which both preventeth and seeketh occasion to doe good, this man is the richest and most liberall of all, for his right intention. What therefore, I pray, did so much commend those small Coynes, what that little meale, what the Goates haires? *Right Intention* o ely and alone. This is it which surmounteth all mens profits, store, Treasures, and

and all the brave Wealth of *Persia*. Nothing is richer then Right Intention.

5. *Briefe Question.*

Is it possible for one to sleepe and pray at once? For so our Saviour earnestly requireth, saying: *That men ought alwayes to pray and not faint.* Luk. 18. 1. Can we therefore pray also when we are asleepe? we can if we will, and that in this manner: we must use prayer immediatly before we goe to rest, and offer our rest it selfe to Gods Service, in these or the like words: *I desire my God, as often as I shall draw breath this night, so often all my respirations may praise thee, as if I did alway pronounce that: Blessed bee God for ever, Blessed bee God, Blessed &c.* Or 1. *with thy sleepe, my good Iesus, which thou didst take on earth, I also unite mine, and withall offer it to thee He which prepareth himselfe to shape in this sort, ever prayeth.* To which purpose he may not impertinently Breathing

ſuppoſe with himſelfe, that hee heareth Chriſt ſpeaking in theſe words: *When any one will repoſe himſelfe to ſleepe, let him meditate ſomewhat of mee, or conferre with me. For ſo although hee ſleepe in body, yet he ſhall watch in mind unto me. Yea let every one which is ready to cloſe his eyes deſire, that I would receive every breath which he ſhall fetch that night, as it were to my exceeding praiſe, and I which cannot be wanting to the holy wiſhes of a pious and loving ſoule, will fulfill his deſire in truth.*

Surely we ſeeme not to underſtand ſufficiently, how much advantage it bringeth, to reduce all things in this manner to the honour of God. There is no moment of time but we may bee on thegetting hand. And how ſweet is this gaine of vertue to procure a reward in Heaven even by eating, drinking, and ſleeping. One may verily by intention onely doe more good in one day, then ſome other can in a whole yeare. He came late into the Vine-yard to worke, which came about the

laſt

laſt houre of the day, yet hee received a penny no leſſe then they, which travelled from day breake untill late evening. *Math.* 20. 9. It is one thing to beſtow long paines, another that which is intent. God reſpecteth not ſo much how long one laboureth, as how well. And it falleth out often, that a very meane and eaſie thing to be done, is of more worth, then any the moſt excellent action, but deſtitute of that intention. VVhom therefore may not that Art delight, which teacheth the ingenious celerity of growing rich? This is that Art, the knowledge of *Right Intention*, this is that Rod of *Midas*, which turneth whatſoever it toucheth into Gold. Vpon which motion, it may prove an apt adviſe for all, to bee deeply imprinted in their minds: Let all ſtudy to have a right intention, not onely about the generall ſtate of their lives, but alſo about all particular things there in ever ayming ſincerely at that, that they may ſerve & pleaſe the divine goodnes eſpecially for it ſelfe.

For the Right Intention

Diſcretion to grow rich with ſpeed

6. Brieſe Queſtion.

What deed is moſt acceptable unto God? If we may be Iudges in this caſe, we account that the moſt excellent of all, which aboundeth moſt with the love of God, or, which proceedeth from a moſt fervent intention of pleaſing God onely. One diſcourſing of this point: *That worke*, ſaith he, *is moſt acceptable to* GOD, *which being manifeſt to his eyes onely, is neither a profit, nor honour, nor pleaſure to him that performeth it, but onely in this kind, that it is done in reſpect of God. With how great deſire many times of amplifying Gods honour are the breaſts of the Saints inflamed, though they ſhould lay downe their lives ten, although an hundred times? Theſe very deſires of ſuch an ardent affection towards God, are to be recounted amongſt the greateſt workes of vertue.* There be ſome Stage-players, which act a whole Comedy for one great mans ſake only; but that one payeth

Ludovicus Granata

eshthe Boxe more liberally then a great many other of the Spectators: So a man of a moſt ſincere intention, offering himſelfe daily tothe Service of God: *My Lord*, ſaith he, *I ſet forth a ſpectacle to thine eyes onely, I am an Actor for thee to looke upon, I care not for the eyes and eares of other beholders: whatſoever they ſhall ſay or thinke of me, no way diſturbeth my thoughts, ſo that thy eyes, ſo thy eares may approve me, I make light of all things elſe, and addict my ſelfe to thy Service, thine honour, my God, I principally regard.* It was a renowned ſaying among the ancient: *One good man is a great Theatre wide enough for another.* When *Epicurus* wrote to one of the Profeſſors of his owne ſtudies: *Theſe*, ſaith he, *I not to many, but to thee, for wee are a Stage great enough for one another.* Sen. Epiſt. 7. fine. God is a Theatre over and above large for a good man, and a man of a good intention is a Theatre alſo large enough for GOD. What excellent Theatres were *Abraham* alone, and

Alter alteri, magnum eſt theatrum vir probus.

Exceeding large.

and *Paul* alone for GOD, who were of a moſt ſincere intention?

7. *Briefe Queſtion.*

How often is a right intention to be renewed? Saint *Bernard*: *If any man*, ſaith he, *conſumeth the day in that manner, that hee doeth mixe the heavy anger of* God *with all his Actions, at the end of the day how many Hells hath hee deſerved for committing the ſame wickedneſſe ſo often? But on the other ſide if one paſſe the day ſo, that in all his doings he exerciſeth the ſincere love of* God, *how high a ſeat in Heaven ſhall this man obtaine? For* God *is more ready to beſtow rewards, then to require puniſhments.* Thus the Counſell of *Bernard* is, to revive a right intention very often in the day, that which we have already demonſtrated before. Chriſt by the mouth of Mathew: *Hee which receiveth a Prophet*, ſaith he, *in the name of a Prophet, ſhall receive a Prophets reward: and hee*

that

that receiveth a righteous man in the name of a righteous man ſhall receive a righteous mans reward. Math. 10. 41. Chriſt will not onely have entertainement afforded, but a ſure intention to bee joyned with it. For what great matter doſt thou, *if* thou ſetteſt open thy doores to a Stranger, and ſhutteſt up thy heart? from whence we may gather how profitable and neceſſary it is for one that earneſtly deſireth heavenly gaine, commonly to revive a good intention, for to entertain a Prophet is not ſo worthy of reward, as to have done it with an excellent intention. But if any man deſire to know the direct houre to renew intention, I eſteeme it five times in the day eſpecially to be obſerved. The Firſt is after our reſt in the morning. The Second, at noone before meales, and after it. The Third, before Prayers, but eſpecially before divine Service. The Fourth, before labour, or any buſineſſes. The Fift, before we goe to ſleepe. At theſe ſet times of the day chiefe-

ly,

ly, let the mind bee at his owne command, and betake it ſelfe to it ſelfe; let it take breath as it were, to adore his Maker, and ſo renew a right intention. No man is ſo full of buſines, but he may performe that very eaſily and with conveniency: all this matter is diſpatched onely in three words. GOD hath eaſie waies to come to him, and there is no minute of the night or day, that he denyeth free acceſſe. Let him therefore that is about to renew his intention, repeat ſome of theſe ſayings with a ready mind: *Lord for thy ſake: for thy honour, Lord: in regard of thee: To thy glory: In thy Name: For love to thee: For thee, my God I will doe this, I will utter this, I will endure this for thee all things. It is wonderfull to be ſpoken, how much this commendeth our Actions, how much alſo it enricheth them.* And this more often recalled intention, will ſtop the paſſage againſt a great many vices, which otherwiſe are ready grievouſly to aſſaile us, and withall turneth

that

that vanity to flight, which ſmoothly inſinuates it ſelfe into all things, by the onely deſire of pleaſing God.

8. *Brieſe Queſtion.*

How may an Elephant be made of a Fly? If ſins otherwiſe of a lighter degree, be committed with no lightly wicked intention. A moſt apparant witneſſe hereof was the hunter *Eſau*, who was ſo greatly condemned for eating red pottage, as if hee had met with I know not what *Apicius*-like dainties. What hurt I pray is it to ſup the broth of lentles, eſpecially when hunger ſo provoketh? But *Eſau*, like an hound, did ſo greedily devour the boiled lentles, that Gluttony getting the upper hand there was no place for reaſon, that for a ſorry meſſe of Pottage he ſold his Birth-right, and which is more reproachfull, made little account that hee had ſold it. *Geneſ.* 25. 34. Even ſo the greedy appetite of ſome men tranſgreſſeth more in the meaneſt fare,

fare, then the temperance of other in the moſt exquiſite delicates: and ſometimes there lurketh more pride under the courſeſt Coate, then under a gowne of Gold. The mind and intention is herein reſpected, not the victuals or Garment. And even as he prayeth with more commendation, which prayeth in fewer words, but yet more fervently, then he which poureth out moſt prolixe prayers, but without any fire: So many times he offendeth more grievouſly, which is ſet upon a thing although of ſmall moment otherwiſe, yet with mighty heate and violence, then he which commeth into the ill ſociety of a fault faintly, and as if his mind were about ſomewhat elſe.

Devotion

Withinthe compaſſe

9. Briefe Queſtion.

How manifold is the profit of a Right Intention? Wee have ſhewed in diverſe places before, how pleaſant, profitable, neceſſary a right intention is. In this place

place briefly and ſummarily a ſevenfold emolument commeth into account. The firſt is: By this meanes we endeavour as farre as we are able to reconcile our ſelves to God. Wee underſtand that paines and puniſhments are due to our ſins, and theſe one day to be certainely payed. Theſe we helpe to avoid, as often as wee lead away our minds as it were by a good intention from tranſitory things, and lift them up to God, looking with penitent eyes upon the time paſt, and carefull upon the time to come. Another: There commeth a great improvement to vertue, and a mighty encreaſe of Grace, not onely from the exerciſes of piety, but alſo from the daily tenour of life. A Courſe man of a Right Intention never laboureth in vaine, for whether he writeth, readeth, heareth; whether he buyeth, ſelleth, travelleth, is about buſineſſe; whether hee eateth, drinketh, ſleepeth, finally whatſoever he doth, ſo long as hee determineth upon the honour of God in all things, he

he alwaies maketh moſt honeſt gaine. A ſincere intention is verely the beginning of ſalvation. The third: A right intention addeth marvellous force to our prayers. For this is that ſweet-tongued Mediatreſſe, which knoweth how to pacifie God, and make him yeeld to the Petitioners requeſt. A right intention underſtandeth not onely how to pray, but alſo to prevaile. *Hitherto have yee asked nothing in my Name: Ask, and yee ſhall receive Ioh* 16 24 The maine ſtring of Prayers is Right Intention. They call diligence in her proper kind the moſt fruitfull of all vertues, I may worthily report the ſame in a manner, or more of a right intention. A right intention is both the moſt fruitfull of all vertues, and beſt Oratour before God. The fourth, a good intention doth knit man to God in a marvellous union. Hereof excellently *Rusbrochius: A ſingle intention*, ſaith he, *is that, which looketh upon nothing but* God, *and all things in relation to* God. *She is*

Encline

Nervus.

the

the end, beginning, glory, and ornament of all vertues. She driveth away all fiction, hypocrisy, and double dealing: helpeth, and collecteth the dispersed powers of the soule in unity of spirit. And combineth the spirit it selfe unto God. *She presseth downe, and treadeth Nature under foot, and preserves all vertues in safety, and giveth peace, hope, and confidence in God, both here, and at the day of Iudgement, Wherefore thou oughtest to use diligence, that thou retaine and regard her in all thy actions* (Rusbroch. *in* farrag. Instit. apud L. Blos.) *A right intention is a vast and endlesse treasure to an earnest affection. The fist: A right intention derveth a perpetuall current of grace from* God *to man, and that appeareth then especially when adversity is to bee endured. Good or bad Leather sheweth it selfe chiefly in raine; a good or evill man in adversity. How patient and observant of* God *an upright man is, so impatient and stubborne against* God *is a wicked man.* Augustine declaring this exceeding well; How

Him that earnestly desireth

com-

commeth it to paſſe, *ſaith hee*, that in the ſame affliction, evill men deteſt and blaſpheme God; but good men pray and praiſe him? So much reſpect there is, not what manner of things, but what manner of man every one ſuffereth. For durt being ſtirred about no otherwiſe then balme ſendeth forth an horrible ſtinke, and this a fragrant ſmell. *Aug. l. 1. De civit. c. 8. ad finem.* The ſixt: A right intention aſſaileth her enemies with a ſtratagem that never faileth, and alwaies carrieth away the victory. Whilſt *Moſes* upon the Rocke lifted up his hands toward Heaven, *Iſrael* prevailed, and put the *Amalekites* to flight by a moſt memorable conqueſt. As long as intention ſtandeth upright towards God, ſo long it falleth before no enemies, it is invincible, inexpugnable: but when it begins to bee weary and looke downeward, preſently ſhe looſeth her ſtrength, and is taken Captive by her enemies. *I cannot omit here that which may ſeeme ſtrange. It falleth out ſome-*

Warlike policy

ſometimes, that two contend before a Iudge: each man pleadeth his cauſe, he affirmeth, this denyeth, both of them alledgeth his reaſons, both deſireth equity of the Iudge: If you conſider the cauſe, both of them cannot overcome; if the intention, both many times goeth away Conquerour, then eſpecially when neither of them beginneth the controverſie by evill fraud, when neither will hate Iuſtice for giving oppoſite ſentence, being indifferently reſolved to win or looſe the Suit, as it ſhall ſeeme good to Iuſtice. So both of them overcome, not by the cauſe, but by intention, which is very commendable in both.

Intendeth

They over come both

The ſeventh: A right intention is a mighty comfort in all things, eſpecially in that houre which paſſeth ſentence upon all our yeares. For I ſuppoſe truely that at the laſt time of this life, nothing will bee more joyfull to a dying man, then to have done all things through his whole life before with a very good intention. He truely ſhall dye moſt ſecurely, which hath lived moſt ſincerely. For if the goodneſſe of God

have

have decreed such liberall munificence towards all, although the meanest actions, yet offered to him with a good intention, with what ample gifts will hee crowne the whole life with a sincere mind ever devoted unto him? But what horrour and trembling will possesse the wretch, whose conscience shall lay all the course of his life before him in order: and cry out against him with a lamentable aggravation in this manner: Thou hast neither dealt sincerely with God, nor yet among men: thou hast many times shamefully deceived others, thy selfe alwaies: thou wouldst seeme one man, and wast another: thou hadst honestly in thy words, not in thy mind: how often didst thou counterfet friendship with thy mouth and gesture, being a capitall enemy in heart? How often didst thou put a very beautifull vizor upon thy Actions, that therewith thou mightst hide a wicked intention? thou didst speake mulse and meere honey, whiles thy envious mind was whetting a razour, thou didst commonly vaunt thy selfe in a

Deadly

Peacocks

Peacocks painted Coate, but didſt nouriſh a Kite and a Vulture in thy breſt, being as faire without, as foule within. But thou haſt deceived thy ſelfe, not GOD *to whom all things are manifeſt. Woe bee to thee, woe bee to all men, which many times with no intention, commonly not pure, for the moſt part evill, dedicate their Actions not to* God, *but to their owne* Genius, *and themſelves, and ſo utterly deſtroy them.* Keepe

At the laſt day of Iudgement very many may bee upbraided with that: *Thy ſilver is turned to droſſe: thy wine is mixed with water. Eſa* 1. 22. Indeed thy Workes did ſhine like the pureſt Silver, but becauſe they admitted ſuch a frequent mixture of ill intention, they are changed into baſe ſilver, yea even into droſſe. How continually therefore muſt we cry: *Not unto us O Lord, not unto us, but to thy name give the glory.* It is the precept of Chriſt: *Let your light ſo ſhine before men, that they may glorifie* (not you, but) Suffered -- So frequently to bee inticed with them

your Father which is in Heaven. Math. 5. 17. Therefore, *O all yee workes of the Lord bleſſe yee the Lord, praiſe and exalt him above all for ever.* Dan. 3. 57. Let our workes all wholly, the leaſt, the greateſt bleſſe the Lord for evermore.

CHAP. VII.

What obſervations follow out of thoſe things which have bin ſpoken concerning a Right Intention: *where it is treated more at large of* Raſh Iudgement.

THere are diverſe beautifull Arts indeed, and of no vulgar account, but becauſe they make nothing to the Mill, and getting bread, therefore they are not ſought after by any great company. What doth it profit ſay they, to know theſe things, and bee ready to ſtarve? Many things

things are disputed among the learned, many things also at Church in the Pulpit, whereof thou mayest truely pronounce, *It is nothing to the getting of bread, yea, it is nothing to the gaining of Heaven.* What good is it to any, most eloquently to recount the story of times? what availeth it to comprehend the number of the Starres? what doth it profit to know the motion of the heavenly Orbes, if thou knowest not the Art which may advance thee above the Stars? How many shall obtaine Heaven, although they never heard any question made, whether Heaven standeth still, or the earth is turned round.

But now this Art, which teacheth in what manner the *Rule* of all humane Actions is to be handled, how exceedingly doth it make to the getting of bread, the bread of Angels which we shall eate in the Kingdome of God! *Luk.* 14. 15. It is an old Song in praise of Mony, *Mony royally beſtoweth both beauty and dignity.* *Et genus et formam regina pecunia donat.*

Regina Intentio.

Let us turne it, and wee shall sing brighter, *Intention royally bestoweth both beauty and dignity.* Sincere Intention setteth an heavenly price upon all things, without this all the noblest Actions that can be lye without honour, and nothing worth. For the more compleat understanding of this Right Intention, it is very necessary to declare now what may aptly follow upon it out of that which hath beene spoken. Therefore we will annexe some consequences in order following.

1. *Consequence.*

He which erreth in intention, erreth in all things. The whole matter is apparant, and this one testimony surer then a thousand: *But if thine eye be evill, thy whole body shall be full of darknesse.* Mat. 6. 23. He which in his journey wandereth out of the way, the farther he goeth on, the more grievously he erreth: so the more earnestly a thing is done, or how much nobler the matter which

is undertaken, it is made so much the worse, if a good intention be wanting. Intention bestoweth the nobility upon all Actions, if this be ignoble, and savoureth of the flesh and earth, how shall it give that to other things which it wants it selfe? Hee which applyeth himselfe to Learning onely that he may know, he which sueth to be of some religious Order, that he may not lack bread, he which followeth the Court that he may grow rich, or be advanced; he which seeketh a benefice that he may find a Kitchin is quite out of his way: because the eye of all these men is naught, their whole body is full of darknesse. Rightly *Gregory*: *The light of the body therefore is the eye*, saith he, *because the deserts of the action are illustrated by the rayes of the intention.* And if thine eye be single, thy whole body shall be full of light. *Because if we intend rightly by singlenesse of thought, the worke is made good, although it seeme otherwise of lesse goodnesse.* And if

thine eye be evill, thy whole body shall be full of darknes: *because when even any right thing is done with a perverse intention, although it seeme to shine before men, it appeareth darke upon examination of the inward Iudge.* Greg. l. 18. Mor. c. 6. *propius finem.* Hee addeth: *Take heed therefore, least the light which is in thee bee darknes. If the light which is in thee bee darknes, how great is that darknesse?* because if we darken that which wee beleeve we doe well, with an ill intention, how great are the very evills, which we understand to be evill, even when wee doe them?

2. *Consequence.*

A good worke may bee omitted, but not an evill committed, with a good intention. *Thomas of Kempis: We must doe no evill,* saith he, *for any worldly thing, or for love of any man: but yet for the benefit of the needy, a good worke may sometimes bee freely intermitted*

termitted, or else exchanged for a better. Kemp. *l.* 1, *c.* 15. *n.* 1. Put off

Here many times wee ſtumble grievouſly, and feele it not. Some have their ſet prayers for every day, they have certaine devotions, as they call them; hereupon now and then they dwell ſtiffly, that they ſuffer others to periſh with hunger and thirſt, rather then they will intermit any thing of their uſuall courſe. This I may call a godly diſhoneſty, whereby many times wee get reproach for our paines: wee are touched with no care of others, but are wiſe onely for our owne reſpects; whatſoever may happen to others, we alwaies prefer our owne ends: here our devotions and prayers give place to no body. But how much better were it to obſerve Chriſtian charity, then ſuch obſtinate piety, with how much greater advantage might ſuch things be omitted, or at leaſt deferred. There were many among the ancient Hermites moſt obſervant of faſting, yet there were found of theſe, which to Impingimus

entertaine Strangers could Dine ſixe or ſeaven times, and alwaies have a ſtomacke. Among things concerning the ſoules good, it is very profitable for a man to give over his owne profits in time; and to have no regard of his owne commodities, is often the greateſt commodity of all. *Gregory* very well to the purpoſe: *For commonly vertue*, ſaith hee, *is let goe, when it is indiſcreetly held, and is held the faſter when it is for a time diſcreetly let goe.* Greg. *l.* 28. *Mor. c.* 6. From hence it is fitly deduced.

Laid aſide

3. *Conſequence.*

The intention is thus much the purer, by how much leſſe a man ſeeketh himſelfe, and thus much the impurer, by how much more ſenſible and carefull a man is of his owne matters. *Abel* the firſt Martyr, and virgin, being about to Sacrifice unto God, did appoint all the beſt things for his Offering, being ready to give better, if in his power it had beene.

Abel

Abel *alſo brought of the firſtlings of his Flocke, and of the fat thereof.* Gen. 4. 4. *Chryſoſtom* obſerving here the wonderfull free behaviour of *Abel* towards God: *He brought not onely,* ſaith he, *of his Sheepe, but of his firſtlings, of his beſt and choyceſt things, and of theſe he ſelected the very principall,* and of the fat *hee ſet apart all the fatteſt for the Altar. Caine* did no ſuch thing. But, *it came to paſſe in proceſſe of time, that* Caine *brought of the fruit of the Ground an Offering unto the Lord,* ſuch as grew upon Trees, and all that came next to hand he caught up for a Sacrifice. *Abel* therefore provided as it were a feaſt for God, *Caine* rudely ſet before him the latter end of a feaſt, Apples, Nuts, Peares, Plums, a clowniſh Preſent. Hereof notably *Auſtin*: Caine, *ſaith he,* made no right diviſion, becauſe like an ill liver, hee gave God ſomewhat of his owne, but himſelfe all to himſelfe. *Deuteronomy* commendeth it in *Moſes*: *His eye was not dimme, nor his naturall*

Epiloguem

turall force abated. Deut. 34. 7. An old Expositor: The looke, *saith he*, of his pious Intention did not wander from the right in a cloud of wickednesse: For *Moses* sought after God, not himselfe. Hereupon his intention was so pure and strong. *Bernard* expounding that precept of the Paschall Lambe: *The Lord*, saith he, *keepeth all their bones.* Psal. 34. 19. *not one of these shall bee broken, because never is the purpose of their heart, never is their sound intention broken, insomuch that they should give any consent to itching concupiscence.* Therefore let us keepe our intention and purpose of mind with that earnest care, Brethren, as wee would keepe the life of our soules. Thy intention, O Christian, is therefore so much the more sincere, by how much the lesse thy affection is to thy selfe.

4. *Consequence.*

In most things the intention onely is rewarded, or punished.

For

For example, when ability is wanting, the Will receiveth the reward. In every kind Office, the Will of the giver is greatly esteemed: He gave freely, which was willing to give quickly; hee bestowed very much, which was able to bestow no more. *Plato* knew himselfe to be disdained of *Dionysius* the *Sicilian* King. Wherefore hee desired that hee might be admitted, and have audience. Being brought in presence, he began to speake in this manner: Most Potent KING, wouldest thou suffer him to goe unpunished, whosoever should enter into *Sicily* with that mind, to offer thee some great mischiefe, although by reason of some impediments hee had committed no harme? Hereunto *Dionysius*: By no meanes, *saith hee*, O *Plato*, for not onely the wicked enterprises of enemies, but also their Counsells and evill purposes are to bee punished. Here *Plato* speaking on: But if any man, *saith he*, had come into *Sicily*, for your Majesties honour

and

and benefit, would it be iuſt, to let ſuch a one goe without all reſpect, with diſgrace and infamy? Who is there ſo, quoth the King? preſently *Plato*: *Eſchines*, quoth he, a very upright man, as conſtant a follower of *Socrates* as any other, and ſuch a one as is able to make all thoſe the better with whom he is converſant. He hath adventured himſelfe a great way by Sea, for the generall good, and to make others partakers of his skill, yet hitherto he hath bin neglected. This ſhort Apology did ſo encline King *Dionyſius* to his part, that he began to love *Plato* whom he hated before, and to deale bountifully with *Æſchines*. Behold even men alſo doe puniſh or gratifie the intention onely, how much more God? *If there bee firſt a willing mind, it is accepted, according to that a man hath, and not according to that hee hath not.* 2 *Cor.* 8. 12. What abundance of praiſe did God lay upon that memorable fact of *Abraham*: *Seeing thou haſt not with-held thy Sonne,*

Laert. l. 3.

Sonne, thine onely Sonne from me. *Gen.* 22. 12. Yet the Fathers ſword did not touch his Son, nor ſo much as hurt an haire of him. In Will *Abraham* ſpared not his Son, he ſlew him in mind, hee ſacrificed him with intention. God accepting this for a moſt perfit burnt Offering, *Now*, ſaith he, *I know that thou feareſt God*, Thou haſt not ſpared him for my command, but I have ſpared him for thine obedience: It is enough to me, *Abraham*, that thou waſt willing to doe this, therefore I will remunerate thine intention no leſſe bountifully, then I would have remunerated thy deed.

Noah was no ſooner gone out of the Arke, but preſently hee built an Altar after a confuſed manner, *and taking of every cleane Beaſt, and of every cleane Fowle, he offered burnt Offerings upon the Altar.* Gen. 8. 20. being perſwaded, that his good will and intention of mind herein was very pleaſing to God. *And the Lord ſmelled a ſweet ſavour.*

Loe

Loe how intention made the very ſmell and ſmoake of the ſacrifice delightfull. God regarded not the Birds and foure-footed Beaſts, but he ſmelled ſomewhat in them that had a ſweet ſavour, namely the affection of *Noah*. Of what kind ſoever, ſaith *Chryſoſtome*, our Sacrifice is, whether we pray, whether we faſt, or give almes, herein it muſt be the ſmell of the Sacrifice which onely pleaſeth. To this ſence ſaid Saint *Bernard*. *Sometimes the good will alone ſufficeth, all the reſt doeth no good, if that onely bee wanting. The intention therefore ſerveth for deſert, the Action for example. If we ſhould ſet an example of what we ſpeake, before our eyes. One ſeeth a lamentable poore Begger, who is not rich himſelfe, he is ſorry for him in mind, hee looketh up to Heaven, and giveth GOD thankes for that which he enjoyeth, and O, ſaith hee with himſelfe, that I were able fully to relieve this beggers want, how gladly would I doe it.* Such a one as this although he giveth nothing, or

Valet intentio ad meritum, actio ad exemplum

but

but a little, being able to give no more, ſhall receive a reward, as if he had given to his wiſh. In like manner, if a ſicke man deſire ſeriouſly and ardently, both to poure forth prayers, and to afflict himſelfe outwardly, or to exerciſe other workes of Piety, but is not able to performe theſe for want of ſtrength, hee ſhall have God no leſſe propitious unto him, then if he had done all thoſe things, which hee wiſhed to doe, ſo his mind deale thus with God: My God, how willingly would I execute this for thy honour! but thou knoweſt Lord, that it is not in my power, therefore I moſt ſubmiſſively offer this my deſire and will unto thee inſtead of the deed. Hereupon *Chryſoſtome* affirming to the exceeding comfort of a great many: *Give*, ſaith he, *to the needy, or if thou haſt it not, if thou give but a ſigh, thou haſt given all; for that ever waking eye ſeeth thee to have given whatſoever thou haddſt.* (Chry. *Hom. 7. de pœnit. ad finem.* Hereupon alſo *Gregory*:

In

In the ſight of God, *ſaith he*, the hand is never empty of gifts, if the cloſet of the heart bee filled with good will. *Greg. Hom. 5. in Evang.* Therefore both the pooreſt out of their meane eſtate, and the moſt diſeaſed out of their miſeries, may offer as rich and excellent gifts to God, as the moſt wealthy and healthfull. This is not the proper buſineſſe of riches or ſtrength, it chiefly concerneth the Will, which if it be truely good, doth parallell both riches, and ſtrength, and all things. As the very ſame ſometimes is an eloquent man, which holds his peace, the very ſame a ſtrong man which hath his hands bound or kept downe, the very ſame a good Marriner, which is on dry land: ſo he is both liberall, and painefull, and obſequious, which deſireth onely, and hath no other witneſſe then himſelfe, of this his deſire. The Kingly Pſalmiſt: *Thy vowes*, ſaith he, *are in me O God*, I will render praiſes unto thee. Although, O God, I find nothing out-

In me ſunt Deus vota tua. Ieron.

outwardly, which I can lay upon thine Altar, yet I find somewhat in my selfe, to offer unto thee: there are things laid up in my memory, in my understanding, but especially in my will, which being presented unto thee, are never but accepted. Christ most exactly confirming all this: *Whosoever*, saith he, *shall give to drinke to one of these little ones, a cup of cold water onely in the name of a Disciple*, verily I say unto you, *he shall in no wise loose his reward.* (*Math.* 10. 42.) I know, it is not in all mens power to give entertainement, and supply the wants of nature, therefore that which every poore man is able, let him give a draught of cold water to the thirsty, *he shall not loose his reward.* No man therefore may utterly excuse himselfe by poverty, from succouring those that belong to Christ, seeing such a noble recompence is promised even for those benefits, which are of no value, *hee shall not loose his reward.* And that no body might complaine of the charge

charge of wood in providing warme water to wash their feet, let him give cold onely, nevertheleſſe for ſuch a ſlender and eaſie kindneſſe, even for ſuch a ſmall matter, *he ſhall in no wiſe loose his reward.* For in this kind of courteſie not the rich liberality, but the godly will, and right intention is regarded. God eſteemeth workes more out of the deſire and endeavour, then by the greatneſſe of the thing, rather by the affection of the giver, then the price of the gift. Hereupon even the very leaſt and vileſt thing given for Chriſts honour, *ſhall not loſe its reward.* That wee ſhould take paines to no purpoſe in theſe meaner things, is the thought of our puſillanimity, not underſtanding how greatly God reſpecteth even the very meaneſt good turne, yet beſtowed with a good intention. For this cauſe *Auguſtine*: God, ſaith he, *crowneth the good will, when he findeth no power to performe.* Aug. *in Pſal.* 105. *Bernard* of the ſame mind ſayed: God *undoubtedly imputeth*

pureth a good will, what we want to ability. What more plaine, then that our desire of a thing should bee accounted for the deed, where the deed is excluded by necessity? Bern. *Epist.* 77. Whosoever will, may become a Martyr by intention. It is a generous thing indeed, to expresse himselfe thus to mind to God: How glad, my God, would I be, did thy cause require it, to drinke a purple cup of my blood to thee! I am ready to lay downe my head, and my whole life for thy sake. Assuredly such a one as this, which is not unprovided of will, but occasion to dye, *shall not loose his reward*, and that a most ample reward. Many times but to attempt worthy things in wish, is enough. But there are slothfull people, which carry continuall winter in their breasts: if any among these be troubled with a little cough, or feele their head ake, or if the wind blow any thing sharpe, they use to take up such godly speeches as these: We are not fit to be at Church to day, therefore we will carry

Sapius in magnis voluisse sat est;

tarry at home, God is so good he will reward our pious desires for the deed it selfe. When ability is wanting, the will is sufficient. After the same manner of speaking both the covetousnesse and sluggishnes of many cheareth it selfe up. When the poore are to be releeved, we are not able, say they, therefore it will be enough to have a mind to releeve them. When fasting ought to be kept: infirmity hindereth, wee cannot endure hunger; therefore fasting-dayes can challenge no power over us. When the difficulty of an hard matter is generously to bee broken through: *Behold*, say they, *who is able to doe this?* therefore let the will serve instead of the worke. O idle beasts not to one for Heaven! O the frozen condition of a soule dead in sin! What leave have yee to exercise your sloth in this manner, and to bee absent when you list from the service of God, and to omit all other things at your pleasure? these words are no defence at all for your sluggishnesse. It is one

Of no Heavenly race
Frozen winter of a dyeing mind

point

point, my friends, to aſſay a thing hardly and difficultly; another not to aſſay at all. If we deny our ability in all things, which we can doe very hardly, what worthy or excellent matter I pray will there be, which wee ſhould confeſſe our ſelves able to performe? This ſaying therefore, (*When there wanteth ability, will ſerve the turne*) doeth not one whit favour your cauſe: yee might be able, ſo yee were willing. If whatſoever is not eaſily effected, might be freely omitted, what famous or worthy thing I pray would ever be brought to perfection? All theſe things have every one their difficulties, which hee that avoydeth, loſeth his reward. The *Pelican* a bird filleth her ſelfe with ſhell-fiſh lying on the ſhore, and after caſteth them up againe, being concocted with the heat of her ſtomacke, and chooſeth out of theſe ſuch as are fit to be eaten. Thus, O drowſie Chriſtians, if you would but ſwallow ſome labour and difficulty,

Cum deeſt facultas, ſupplet voluntas.

Seeks to avoyd

culty, you shall find your selves by experience able to doe very hard things. He which will eat the Kirnell, must first breake the shell. He delayeth not to fight, wch loveth victory: he feareth not blowes, nor refuseth the combat, which desireth the Bayes. But that which men deny themselves able to doe, let them be ready at least seriously to wish. But wee must proceed.

Qui nucleum vult esse, nucem confringat oportet.

5. *Consequence. More especially of* Rash Judgement.

It is very great rashnesse, to judge or condemne any man of wickednes, not apparent, whereas the intention whereby we are all acquitted or condemned, is knowne to God onely. *Moses* an Abbat in times past was called to give Sentence upon a Brother that had offended. Hee came therefore, but withall brought a Bag full of Sand upon his shoulders. Being demanded what he meant by that sight? *They are my sins*, saith he, *which I can neither*

ther sufficiently know, and am scarce able to heare; how then shall I iude of anothers? It is an extream audacious part indeed, and a vice most hatefull of all to God, to goe about to search into the secrets of the heart, and to dragge the very thoughts of others to the Barre, and passe Sentence against them. *Who art thou, that iudgest another mans Servant? he standeth or falleth to his owne Master.* *Rom.* 14. 4. His Master searcheth out his heart, If he be approved of his owne Master, why dost thou thrust thy selfe into the businesse? For which very thing thou art inexcusable, O man, whosoever thou art that iudgest another, for wherein *thou iudgest another thou condemnest thy selfe.* How many Actions in all ages have seemed very unjust, which nevertheless for the intentions sake, have bin not onely no waies evill, but also most worthy of commendation. *Ambrose* a very uncorrupt man went into a common Stewes, but because he might avoyd Ecclesiasti-

Determine

Rip up

Rom. 2. 1.

call

call dignities. *Abraham* the Hermite, changed his habite like an Apoſtate, but that he might diſſwade his Neece from her lewd courſes. *Pynuphius* the *Anchorite* tooke up his Inne with *Thais* the famous Harlot of *Alexandria*, but that hee might convert her from the Service of *Venus*. *Who is there amongſt us all, which if he had ſeene any of them taking his way to theſe notorious corners, but conjecturing very ill, had preſently* started up *leapt out like a Iudge with theſe words: Looke upon the unchaſt varlet, which goeth for laſcivious delight to a Brothel-houſe. It had bin very ready with us to Iudge in this manner, but had not this bin a moſt unjuſt Iudgement? Therefore whatſoever men doe, Intention Iudgeth them all. That which* Bernard *ſaid truely:* The purpoſe of intention diſcerneth betwixt good deſerts and bad.

It is as cleare as can bee in Divine Scripture. Iacob *the Sonne of* Iſaac, *that moſt worthy Grandchild to* Abraham, *deceived his Father by his Mothers policy, beguiled*

beguiled his Brother of very great hopes, and yet obtained a most gracious blessing of his Father. For *Iacob* was howsoever of a very good intention, as he that had also this worthy commendation given him: *And* Iacob *was a simple man.* Gen. 25. 29. *Phinees* run two men at once through with a Iavelin, nor yet was he tortured or adjudged to the Gibbet. His adventurous fact did wonderfully please God: *Then stood up* Phinnees, *and executed Iudgement, and so the plague was stayed, and that was counted unto him for righteousnesse.* Psal. 106. 30 *Cain* slew *Abel*, *David* Goliah, and *Vriah*, *Ioab Abner*, and *Amasa*, Great *Herod* the *Ascalonite* the Infants at *Bethleem*, *Herod Antipas Iohn Baptist*, *Herod Agrippa Iames*, *Peter Ananias* and *Sapphira*: very murders, and committed either by hand or command, but their intentions and causes were of a farre different condition. In like manner one Apostle and foure Kings uttered that voyce of sorrowfull men, *I have sinned.*

Plaine

Peccaui

Pharaoh ſaid this, and *David* ſaid it, this ſaid *Saul* in like manner, King *Manaſſes* alſo, and *Judas Iſcariot* ſaid the very ſame, but alas with how not like ſucceſſe! for as their intentions were altogether unlike, ſo moſt different likewiſe the effects. That holdsout hitherto moſt true: *Whatſoever men doe, Intention is iudge of all.* And what a company of actions might ſeeme moſt praiſeworthy, if a wicked intention did not vilifie them. *Cataline*, that notorious diſgrace to a *Romane* name, might have bin taken for an Apoſtle by his worke, not by his intention. He carried himſelfe moſt patient of heat, cold, hunger, thirſt. *Theſe things*, ſaith Auguſtine, *hee underwent, that hee might accompliſh moſt inhumane deſires: The Apoſtles, that they might ſuppreſſe, and compell them to bow to reaſon.* (Aug. *l.* 2. *de Mor. Manich.*) The *Herodian* Linage expreſſed a moſt remarkable example of this thing. *Herod* the *Aſcalonite*: *That I*, ſaith he, *may come and worſhip him alſo.* He would

would have come ſurely, but brought home a bloody Dagger. *Herod Antipas* that particide of the Baptiſt, was glad indeed to ſee Chriſt, whom *Pilate* had ſent unto him, but not as *Zacheus*. Curioſity begot this gladneſſe in him, he hoped to ſee a Miracle. *Herod Agrippa* the murderer of *Iames*, played the Preacher, for *He made a Sermon to them.* *Act.* 12. 23. But not to inſtruct the people, but that hee might ſhew himſelfe in his Royall Apparrell for a mirrour, therefore hee was ſmitten to death by an Angell in the very Pulpit. Oration Chaire

Intention is the Iudge to try,
What all men doe indifferently.

Since God therefore regardeth not ſo much the deed, as the intent of the doer, and the intention cannot be diſcryed but onely by God, it is too too bold and intollerable raſhnes, to Iudge any mans Actions although they ſeeme very evill. For to doe in this manner, is as much as to ſay: I ſee this mans thoughts, I behold

that mans intention, I am Christ, *I* try out the reines and hearts, I am God. Such Iudges as these complaine out of hell: We fooles accounted their lives madnes, and their end to be without honour: how are they reckoned among the Children of God, and their lot is among the Saints. (*Wisd.* 5. 4, 5.) Wee looked upon the outward parts, and by these wee judged of the inward, from thence sprang out so rash, and so foolish errour. *Iob* in those his most grievous miseries, uttering wonderfull things, one while he desired to dispute with God, another while to have his sins weighed and examined in the Balance; now he said that he knew he had committed no wickednesse, his friends tooke such kind of words in an ill sence, and judged no otherwise, then that he was most worthily punished of God as an hainous offender, when in the meane time he was most deare to God. O rash and wicked Iudges! And such as these, that they may be knowne very well, being

Outside
Inside

Argue
Reason

being blind in their owne matters, are moſt full of eyes in other mens; like a Monſter. They ſee not their owne faults at home and neare hand, other mens they ſearch out a great way off, even to the bones and marrow. Moreover, they behold things in another which are not at all: they dart eyes out of ſuſpition onely into the faults of others, in whoſe praiſes they are without eyes. If there be any darknes they ſee it, and diſcover night very often in another mans sky, wherein the light ſhineth clearely, they behold that in their owne obſcureſt night there is day. Thus they find day in night, in night day; by a prodigious errour on all parts. The ſmalleſt faults in others, are exceeding great with them, their owne faults they account vertues. Whereby it commeth to paſſe, that they ſlide into moſt grievous errours, and no marvaile, they have eyes no way ſingle, but heavy with envy and hate in other folkes matters, with ſelfe-love in their owne. O the

judgement not of *Areopagites*, but the blindeſt that can be.

Hor. l. 1. Sat. 3.

Cur in amicorum vitijs tam cernis acutum,
Cum tua pervideas oculis male lippus inunctis?

Thy friends defaults why ſeeſt thou ſo acute,
And bleare-ey'd art, when thine owne come in ſuite?

Thou haſt miſtaken, and wilt miſtake herein a thouſand times. Whatſoever men doe, intention judgeth them all.

In this manner the unruly humour of judging doth ſhamefully infatuate the whole World: *Chryſoſtome* ſaid truely: *Thou ſhalt hardly find any man free from this errour. All men though they mount not the Chaire of eſtate, though they have no executioners, no racks, and fetters at their command, nevertheleſſe theſe very people alſo doe judge them, whom they conceive to be offenders, in their common talke, in their ordinary meetings, in delivering their conſcience.*

giving their verdict

ſcience. Chry. *Hom. 5. in c. 2. ad Rom. ante med.* And *Auguſtine: The greateſt part*, ſaith hee, *of mankind, is proved to be ready and forward to reprehend with indiſcreet judgement, when in the meane time they will not be ſo judged of others, as they will judge others themſelves.* Aug. *de temp. Serm.* 202. Right ſo it is; we laſh one another continually with raſh judgements. Nor give Sentence onely againſt thoſe things which carry a ſhew of evill, but are unjuſt Iudges likewiſe againſt thoſe, which not onely admit, but alſo require a favourable interpretation. As much as old *Rome* was deceived in her opinion of *Fabius Maximus*, ſo much and no leſſe in *Minutius*. In him ſhe grievouſly miſtooke Raſhnes for Fortitude, and Prudence for Cowardiſe in the other. But one hoare proved, that it is the condition of the multitude, to have no diſcretion, and to judge raſhly, inſomuch that they looke for the iſſue, when there is need of advice. But I omit profane teſtimonies, ſeeing

Common peoples condition

ing we are bound with Sacred.
Num.12.1. When *Moſes* had taken an *Ethiopian* to his Wife, preſently his Siſter conſtruing this marriage ill, faſtned a taunting cenſure upon her Brother. Neither could the holy King *David* eſcape his Wives moſt reviling Iudgement. If any one ignorant of the faſhion of the Country, or laſciviouſly bent, had ſeene *Iacob* at the *Well* ſaluting *Rachel* with a kiſſe, without doubt hee would have drawne ſuſpition from thence of no chaſt intent, or Iudged *Iacob* to be like himſelfe, given to fond deſires. Who that had beheld *Iudeth* going ſo curiouſly attired into the *Aſſyrian* Captaines Tent, would not withall have ſurmiſed very ill of her? Eat otherwiſe *Ioſeph*, that moſt continent Huſband of the moſt bleſſed Virgin.
Appeared The Mother of our Lord, a maid for ever, was great with Child. *Ioſeph*, becauſe hee knew his Wife to be more like an Angell then a woman, could not bee drawen to that opinion, as to beleeve that any thing was commit-

ted

ted by her contrary to the law of Marriage. So he freely referred all the matter to the judgement of God. And although hee had a moſt ſtrong argument before his eyes to move ſuſpition, yet hee could by no meanes endure to be Iudge of this ſecret. And indeed Chriſt himſelfe, being ready to dye, when he could not deny the moſt villanous fact of them that crucifyed him, excuſed their malice, and the abhominable ſtate of their wickednes, he called in a mild tearme Ignorance. Thus all that are Chriſtians indeed, when the fact they can not, excuſe the intention, and when the intention ſeemeth not excuſable, yet they take not upon them the authority of Iudging, but tranſfer it all to Chriſt the Iudge of all men. Theſe know without doubt, how truely that religious Author ſaid: *A man uſeth friuolous paines, many times miſtaketh, and eaſily tranſgreſſeth in cenſuring others.* Kemp. *Lib.* 1. *de imit. c.* 14. *n.* 1.

Anaſtaſius the Sinaite relateth,

how there was one in a Monaſtery, religious to ſee by his habit, but not commendable at all for his manners, as hee which had ſpent moſt of his life in eaſe and ſlothfulnes. He came to the laſt point, and now being nigh unto death, nevertheleſſe, ſhewed no ſigne of feare or terrour. This amazed the ſtanders by, which feared ill of the man, leaſt hee ſhould make no good concluſion of his life, which he never began to amend. One of the Company therefore heartier then the reſt: *My Brother*, ſaith he, *wee know very well, in how great idleneſſe thou haſt led thy life hitherto, and for that wee marvaile, how thou commeſt to have this dangerous ſecurity: this time requireth groanes and teares, not this unſeaſonable mirth.* Hereunto the dying party: *So it is, Fathers, nor doe I deny*, ſaith he, *I have paſſed my daies in ſhamefull negligence, neither can I ſpeake now of any vertues. But, this very houre the Angels brought mee a Bill of all mine offences, and withall demanded of mee, whether I*

would

would acknowledge them to bee mine? To whom I: *I acknowledge them, plaicely, and am ſorry. yet there is one thing which promiſeth the Iudge more favourable unto me. Since the time I put on a Monaſticall life, unleſſe my memory faile me,* I never Iudged any man, nor called any injury to remembrance. *I requeſt therefore, Let theſe words of the Lord protect me that am guilty, ſaying:* Iudge not, and yee ſhall not bee Iudged: forgive, and ye ſhall be forgiven. *Theſe as ſoone as the Angels had heard they tore in pieces the hand-writing of my ſins. Hereupon now I being joyfull, and replenished with good hope, am ready to depart into another world.* No ſooner had the dying man uttered theſe things with a failing voyce, but hee yeelded up the laſt breath of life moſt pleaſingly. And that thou maiſt not queſtion my credit in this matter, Reader, behold I give it thee under authentique hands. St. *Anaſtaſius in oratione de ſacra ſynaxi. Baronius Tom.* 8. *and* 599. *n.* 14. Of ſo great

Would remember

conſe-

consequence it is, O Christians, of so great consequence it is, to Will, and fulfill but this one thing onely, *To Iudge no body*. He can doe very much with Christ the Iudge, whosoever cannot Iudge within himselfe Therefore *Iudge not, and yee shall not bee Iudged. Luk.* 6. 37. whosoever is in doubt to offend, let him bee afraid to Iudge.

In his own person,

But who is it that hath a desire to avoyd these errours? *Hannah* prayed in times past, and mingled her ardent prayers with a floud of teares. *Eli* the Priest saw her, and observed her mouth while she prayed, and supposing her to be taken with drink: *How long*, saith hee, *wilt thou be drunken? put away thy Wine from thee.* (1 *Sam.* 1. 10. *and fol*) This suspitious old man strucke the excellent good woman with most unjust Iudgement, who *when she was in bitternes of soule, prayed unto the Lord, and wept sore. Now* Hannah *spake in her heart, onely her lips moved, but her voice was not heard.* The Priest noting

noting this carriage of her while she prayed, judged by the motion of her lips that she was drunken, and muttered idle words. A Iudgment as false as rash; and no lesse such, then that which followeth. *David* the King of *Israel*, sent to the Prince of the *Ammonites*, those that in his name should condole the losse of his Father lately deceased. He beleeved that they were sent unto him, not for kindnes sake, but to spy out all his wealth. Being drawne to this opinion, hee shaved off the messengers beards, contrary to the Law of Nations, and shamefully cut off their garments in the middle. A mighty over-sight, and that which hee carried not away unrevenged. For indeed he bereaved the Messengers of their beards, but himselfe of his Kingdome. Goe now and interpret the purpose of a good mind ill. Daintily *Gilbertus*: *Both a naughty intention* saith he, *and a perverse construction, are both an abuse, both full of Gall, both false, having no agreement with*

Rashnes.

Nec falli volunt, nec fallere norunt

with a Dove-like nature. They are Doves eyes, which will neither bee deceived, nor know how to deceive. Gilb. *Serm.* 40. *in Cant. fin.* But Christ himselfe the most excellent patterne by farre of all our Actions, alas, how often and what unjust Iudgements did he undergoe? The *Pharisees* those most carping Criticks, most impudent Censours, and most wicked Iudges did continually stand upon their watch, to see if they

Could

might lay hold upon any thing in the words and deeds of the Lord, which they might teare in peeces with an envious tooth. Our Saviour anon invited himselfe to

Sometims

Feasts without bidding: By and by the *Pharisees* cryed with a loud voyce: *Behold a Prophet, a Wine-bibber, a glutton, a man, a smell feast.* When the Lord held that most noble Discourse concerning the Shepherd and the Sheep, many of his Auditors did not feare to say: *Hee hath a Divell, and is mad, why heare yee him? Ioh.* 10. 20. If Christ had healed any body on the Sabboth

day,

day, presently againe did the *Pharisees* burst out of their Watch Tower, and, *Loe* they cryed, *this man breaketh the Sabbath by plaine impudency.* Finally whatsoever Iesus had done or spoken, the *Pharisaicall* Tribe did instantly fasten a most malevolent interpretation upon it. Nor were more favourable judgements pronounced against the Disciples of the Lord, when being constrained by hunger they pulled the eares of Corne, when they washed not their hands superstitiously, when they fasted not in that manner as others did, presently they were marked with a rigid censure. When in conclusion they were inspired with the Holy Ghost, and declamed most eloquently and constantly likewise of the resurrection of Christ, there were some which cavilling against this eloquence said like wicked Criticks: *Why wonder yee, fluent Cups can doe this: good men they have tippled too much, and are full of new wine, this makes them speake so bravely.*

There

There is no body which can eſcape the benches of theſe raſh Iudges. If any goe in a little finer apparrell then ordinary, preſently we hale him to Arraignement, and enquire after our manner, how commeth this fellow by ſo much mony, that he can tricke up himſelfe thus after the beſt faſhion? It is credible that one Purſe maintaineth him and his Maſter, and that which hee cheates his Maſter of, is laid out upon cloathes. If any one be contented with a meaner habit, and beſtoweth all his care in reforming his life, preſently wee are upon him, and *O covetous man*, ſay we, *how doth he ſpare his mony, and liketh baſe apparrell and out of faſhion beſt*! If any one frequent the Sacrament of the Communion, and other holy duties; preſently cenſures and calumnies follow him, and hee wants not thoſe that ſay: *Looke where diſſembled ſanctity goes, he is no leſſe wicked then others, but he faigneth himſelfe the man which he is not.* If any one macerate himſelfe with

Ordering manners

with much abſtinence, preſently he is hiſt, and pointed at; *Behold an abſtemious* Phariſee, *he is ready to ſtarve himſelfe, that hee may bee praiſed.* If any one by reaſon of his weakeneſſe, and want of health, cannot obſerve a ſolemne Faſt; preſently againe hard ſpeeches, and the blacke marke of condemnation paſſeth upon him: *Behold a Gluttonous man, and borne for his belly, which for one dayes refraining feareth death*: If any one addicted to privacy and quietneſſe, withdraweth himſelfe from the affaires of the World, ſuddenly there ſtarteth up not one alone, to ſtone him with theſe ſpeeches: *This man deſireth eaſe and good dayes, labour beginneth to be out of faſhion with him, or deſperation hath thruſt him upon this courſe.* If any one deteſting ill company, endeavoureth to obſerve an holier manner of life, here diverſe and inconſiderate clamours ariſe, thoſe call him *Flatterer*, theſe *Hypocrite*, the other *cloſe Companion.* No body is ſafe from theſe flying Daggers,

Nigrum theta.

A man by himſelfe

gers, wherewith the name of many is shamefully stabbed. If any goe along over-whelmed with his thoughts, and uncovereth not his head to a greater man then himselfe, forth-with the Iudge starts up, and *Loe* cryes he out; *the pride of man, what mighty state he takes upon him!* If any one saluteth not his acquaintance by the way, or carrieth himselfe somewhat strange, accusation and Iudgement is at next word: Behold, they are in an uprore, how this fellow cannot choose but shew his hate and envious mind, see how hee scornes to know his poore friends. *Augustine* truely: *The ordinary course of seeing, is all the aime that a carnall man hath of Iudging.* Ah how rashly oftentimes, are men in religious degrees both Iudged and condemned, as well of pride as covetousnesse, and other vices? The more bold and nimble any one is with his mouth, so much the more severe and inexorable Iudge he is in pronouncing definitive Sentence against them; he admits

To one of a good credit

Set out their Mouthes

Spirituall Callings

admits of no defence, heareth no reasons, beleeveth no body but himselfe, and such as are like him. Truely, and we are a company too apt to judge the worst. Hence come those thundring wordes of Iudges : a Rope for this proud Prelate ; to the Dogs with that greedy Parson ; to hell with that wicked Priest ; or the like. O mortals, how much punishment hangs over your heads for these Iudgements ? Impudent whoredome, and rash censuring draw the whole world almost to destruction : there men are mad with incontinency and lust, here they use tyrannous state in Iudging others faults. So subtill is the Divell, that whom like holier people he cannot entice to the filthy pleasure of Beasts, these he easily ensnareth with the custome of rash judgement. There is none absolutely which knowes how to spare others in this point. What a company are to be found which in all places carry Table Bookes about with them, like censours of all men, and when they chance

Et nos in vitium credula turba sumus.

chance to see or heare any thing that dislikes them, presently they give it the grace of their Table booke.

But thou wilt say, if a very credible person declare any thing, if I see a thing with mine owne eyes, if I heare a thing with these very eares of mine, nevertheless may I not presume to passe sentence? Thou maist not presume my friend, for so also thou maist be deceived, and numbers before thee have beene deceived by the selfe same meanes. One of a religious society came to the Priest their Governour, and desired that he would give him leave to depart out of the Covent, for hee would have no longer conversation with that Brother, which bore such an ill report. To whom the Governour: *Bee not so hasty*, saith he, *to beleeve the harme which thou hast heard. He on the contrary, that he had taken it upon relation of a very faithfull man, and therefore prest his departure:* Hereunto the Governour excellently: *If he were a man of credit,*

saith

ſaith he, *he had never told thee ſo.* *Aptly noting the wickednesse of whisperers, and backbiters. But although thou ſhalt heare and ſee a thing thy ſelfe, yet thou, unleſſe it be thy duty, maiſt not be iudge over what thou heareſt and ſeeſt. Thou wilt ſay, if thou be wiſe: I know that this is done, but with what mind, with what intention, upon what motions, for what cauſes it is done, I know not. But imagine (which cannot be effected) that all things were manifeſtly knowne unto thee, thou nevertheles reſtrain thy iudgement, and as* Dorotheus *admoniſheth. Serm. 6.* ſay with thy ſelfe, *Woe is me, whereas he hath offended to day, it may bee I ſhall to morrow. I ſeeme in my conceit to ſtand, and the next day perhaps ſhall fall, and happily he hath already repented him of his fact, which I cannot abſolutely promiſe my ſelfe to doe.* Bernard: *Although,* ſaith he, *thou find out a thing to be done otherwiſe then it ought, neither ſo iudge thy Neighbour, but excuſe him rather. Excuſe the intention, if thou canſt not the*

deed:

deed : Suppose ignorance, suppose over-sight, suppose mishap. But if the certainty of the matter disclaime all reasonable pretence, yet notwithstanding meditate thou with thy selfe, and say privately : The temptation was too strong. What passe had I bin brought to, if it had likewise obtained power over me. Bern. *Serm.* 40. *in Cant. fine.* The Christian Law not onely commandeth, doe thou not steale, doe not commit adultery, but also doe not judge. *Let not him that eateth, despise him that eateth not : and let not him that eateth not judge him that eateth.* *Rom.* 14. 3. Wonderfull, thrice wonderfull it is! we poore wretches are not able to reach to the abstrusest corners of our owne hearts, and yet wee boldly assay to breake through walls, and search out other mens secrets; we are of a dull and dead sight in our owne matters, and our eyes faile us even at hand (*For who can understand his errours ?* P*sal.* 19. 13.) And yet we take upon us to see into the closest of other mens

mens breasts a great way off, and give Iudgement of them. Here I breake forth with *Chrysostome: O man, looke diligently upon thine owne life, descend into thine owne conscience. Why dost thou see a mote in thy Brothers eye, but perceivest not a beame in thine owne eye? Or how sayest thou to thy Brother, let me pull out the mote out of thine eye; and behold a huge beame, an horrible beame is in thine owne eye: Thou Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to pull out the mote which is in thy Brothers eye.* Matth. 7. 3. and Luk. 6. 41. *Thou that wast so quicke-sighted,* saith hee, *in anothers matters, as to marke even the smallest faults, how comes it to passe thou wast so negligent in thine owne, as to passe by even great faults. No otherwise then if one that lyeth sicke of a grievous Dropsie, or any other incurable disease, should altogether neglect this, and blame him which regarded not a little swelling in any part of his body. If then it be evill,* Beholdest thou

not

not to diſcerne ones owne ſins, it is ſurely double or treble hurt to judge others, and carry a beame in his owne eye without trouble. Chry. *Tom. 5. orat. de provid. et Tom. 2. in 7. Math. Hom. 24. poſt init.*) But thus we are wont, this is our faſhion: to over-ſlip our owne faults negligently, and to inſult unadviſedly upon other mens. What doſt thou, O raſh Iudge? ſeeing thou canſt ſafely truſt neither thine owne eares, nor yet thine eyes; nay if an Angell from Heaven declare unto thee what another hath done, neither ſo indeed canſt thou alwaies give ſentence againſt another, foraſmuch as an Angell himſelfe cannot fully diſcover the ſecrets of another mans heart. It is GOD onely, *The Lord that ſearcheth the heart, and tryeth the reines. Ierem.* 17. 10. To him onely are the intentions of all men clearely knowne. Whereas now it dependeth upon the intention how guilty or harmeleſſe every man is; what ſtrange temerity is this we uſe, to remove GOD from his Tribunall,

Innocent

Tribunall, nay thruſt him out, and place our ſelves therein with incredible preſumption : What ſtrange temerity I ſay, is this, and how worthy of revengefull flames, to uſurpe Gods peculiar right, and pronounce Sentence againſt any body at our pleaſure. Hence is that vehement admonition of the Apoſtle *Iames, Hee which ſpeaketh evill of his Brother, and judgeth his Brother, ſpeaketh evill of the Law, and judgeth the Law. But who art thou that judgeſt another ?* Iam. 4 11. 12. Judgment Seat

And indeed this is as Barbarous and cruell an offence, as common and uſuall. The whole world is troubled with this deadly but ſweet diſeaſe. It is pleaſing and delightfull unto all for the moſt part, to bee upon whoſe backe they liſt with a lawleſſe cenſure. Thus there appeareth ſcarce any vice more ordinary in this life, no groſſer darkeneſſe over-whelmeth the mind of man in any courſe, greater ignorance no way. For we affirme doubtfull things for certaine, or if they be Sicke of

certaine, yet certainely they belong not to us; or if they doe belong, we judge unknowne things for apparant; or againe if they be apparant, yet with what mind they are done, we know not, nevertheleſſe we proſecute them as if they were done quite amiſſe. And many times we grow to that preſumption, that with moſt unjuſt rathnes for one Traytour *Iudas*, we condemne all the Apoſtles, and the whole Colledge of Chriſt; for ſome naughty Prelates, all Arch-biſhops and Biſhops; for ſome exorbitant Schollers, all ſcholaſticall Societies; for ſome Prieſts that carry themſelves ill, all Clergy men and Miniſters; for ſome jarring Couples, all married people; for ſome looſe Virgins and Widdowes, all ſingle life; for ſome diſhoneſt Merchants all dealing in wares; for ſome baſe Citizens and Tradeſ-men, a whole City; for a few Senators or Conſuls that are not good, a whole Senate; for ſome diſcommendable Princes, Kings, Emperours, all degrees

Contrary to all goodnes.

Vnworthy

degrees of ſtate. Alas we are too preſumptuous in this caſe, and more raſh then can bee ſpoken, which make it nothing to prevent the everlaſting Iudge with our Iudgement Chriſt will come to Iudge the world: whoſoever commeth before him, is not Chriſt, but Antichriſt. Magiſtrates are Gods Interpreters, and they, as divine Oracles, may not pronounce of any man, but what they know by ſure authority from God. If they doe otherwiſe, and follow their affections, they alſo ſhall incurre moſt ſevere Iudgement. Men, as men, are forbidden to Iudge.

Raſh above meaſure

Gather

Fancies

God ordained in the old Law, that the Prieſt ſhould not give Iudgement of the Leproſie, before the Seventh day. It required ſo great deliberation to find out a diſeaſe, which yet was beheld with the eyes. How then will God in his goodnes permit, that one man ſhould Iudge anothers intention, which is manifeſt to no eye but Gods. The men of *Bethſhemeſh* uſed no violence to

Was a matter of ſo great reſpite to reſolve upon

the Arke of the Covenant, but lookt a little too curiously into it. And yet they were grievously punished for this their curiousnesse, which might have seemed of no regard, if not pious. *For there fell of the people fifty thousand, and threescore and ten men at one slaughter.* 1 Sam. 6. 19. How much more close, I pray is mans heart, then that wodden Arke? and yet thou, whosoever thou art, dost rashly dare to open that chest of God not onely with a curious eye, but also wicked Iudgement: and to set it abroad likewise to be gazed upon and derided by others. *Chrysostome* here as freely every way as fully. *If no other sin,* saith he, *were committed by us, there were cause over and enough that we should bee cast into Hell for this onely. Forasmuch as wee sit severe and most bitter Iudges in other mens faults, but see not the beames which stick in our owne eyes. Who search even the least matters that concerne us not to the quicke, and spend the whole time of our life to iudge others:*

from

from which vice you can hardly find any Secular, or Spirituall man free. Yea, and although so sharpe a threatning counter-check it, for the Word of God defineth: With what judgement yee Iudge, yee shall be Iudged also your selves. Seeing therefore so great a punishment is appointed for this will, and in the meane time no pleasure or delight can be gotten thereby, as it useth in other sins, nevertheless all have run themselves heedlesly and headlong under the yoke of this vice, as if they studied and strove a purpose, who should come first of all to this mischiefe. Chrys. *Tom 5. 11. de compunct. cordis circa med.*

Made a match among themselves

Therefore is *Seneca* very excellently adviseth, *Suspition and conjecture must be removed out of the mind, as most deceivable enticements. Hee saluted me somewhat unkindly, he suddenly broke off the discourse, hee invited mee not to supper, his countenance seemed a little coy. Suspition will never want matter to cavill at. There is need of simplicity, and*

a favourable construction of things. Let us beleeve nothing, but what shall be manifest and clearly obvious to the eyes: and as often as our suspition shall appeare vaine, let us chide this our credulity. For this reproofe will bring us to a course, not to beleeve easily. Iadle, and not to iudge rashly. Moreover they that conceive ill of all men, and take whatsoever thou dost in the worst sense, are not unlike a couping glasse used by Physitians, which is made onely for that end, to draw out corrupt bloud. Thus these rash Iudges passe by all that is good, but if there be any thing worthy of blame, among the vertu s of others, if there be any thing amisse which is not known they bring it, as they suppose, to light, they shamefully confound all vices and vertues in each others tearmes. A man of a lowly carriage, they call Sotte or dissembler; the simple honest, foole; the sober, too austere; the abstinent, dotish; one that is earnest against offenders, they tearme cruell; one that is given to discreet

Gen. l. 3. de ira. c. 24.

creet quietnes, ſluggard; the provident, they name loyterer and coward; the ſaving, they brand with the marke of covetouſnes; the ſtout and magnanimous, is with them contentious; the ſilent is accounted for illiterate; the modeſt is defamed with the name of Mopus: But on the contrary they honour a flatterer for a friend, and interpret fluttery, friendſhip; raſhnes by them is ſet forth in the title of fortitude; madneſſe is commended under a colour of mirth; the fearefull is taken for wary, the prodigall, for liberall; the baſe and churliſh for ſaving and frugall; the covetous beareth the name of induſtrious; the ſplenetick and furious, are made companions with the valorous; the ambitious and inſolent, are reckoned among the generous; the fraudulent obtaine the grace of prudent, the proud of conſtant; the talkative and wanton of affable; the moſt unprofitable flow-backs, are tranſlated like Gods amongſt the lovers of peace. All things are

Familiar Droanes

turned upside downe by such rash judgements as these, whereby we offer God great injury, for wee rudely arrogate that to our selves, which belongeth onely to the Tribunall of God. And even as it turneth to the notable mischiefe of the Common wealth, if every one take upon him the authority of a Iudge, to decide controversies, which arise among people at his owne pleasure. So it is extreame rashnes of any man, to usurpe, as he listeth, the office of Christ the Iudge, which hee hath nothing to doe with, to whom alone it throughly appeareth, with what mind all things are done. *There is one Law giver and Iudge, who is able to save and to destroy. But who art thou that Iudgest another?* Thou hast a dead corpse at home, upon which thou mayest bestow thy teares, and yet thou goest to anothers house, to bewaile the dead there. O Wretch: *Goe, then, and learne to spend thy nights, at home.* First bewaile thine owne dead. The deepe night of ignorance overwhelmeth

I nunc, et noctes, discemanere Domi. Elegi.

whelmeth thee in discerning thine owne matters, and dost thou promise thy selfe day in other mens? And what impudency is this which yee use, O Christians *Doe yee take the person of God for a shadow, and doe yee contend for God? Iob.* 13. 8. And what more dishoneſt rashnes can there bee, then to iudg those hidden things, such as the intention is, which can never be fully knowne to any man besides the Author? *For what man knoweth the things of a man, save the spirit of man which is in him?* 1 *Cor.* 2. 11. Nay many things escape even the spirit of man it selfe, which none but the spirit of God perceiveth, whereunto all the secrets of the hearts are manifest. *Man looketh on the outward appearance, but God looketh on the heart.* 1 *King.* 16. 7. One very fitly reclaimeth his companions eyes, which were sent too boldly into another mans mind. As he was travelling, he met a man by the way with a pittifull countenance, and almost naked. The holy man deeply

Owner

Prudentius Asceticus Sect. 12. Num. 1.

ſighed at this ſpectacle, and was ſorry that he had not a bountifull almes to beſtow. But his companion: *Father*, ſaith hee, *why art thou ſo much grieved? doth this man want cloaths, but perhaps hee is full of ill deſires.* The other hereunto with an earneſt looke: *Is it ſo Brother*, ſaith he, *that thou Iudgeſt in this manner of others? Give him thine owne Garment preſently, and withall goe, and humbly kneele downe before him, and aske pardon for thy words. So thou ſhalt learne hereafter not to give ſuch raſh Iudgement.* Excellently done: *The Lord looketh upon the heart, not man.*

Executeth revenge

Since mans eye therefore cannot poſſibly reach to theſe deeper things, hee which judgeth raſhly, inflicteth puniſhment upon men, not like man, but GOD. Whereof *Iob* complaining, *Wherefore*, ſaith he, *doe yee perſecute me as God? Iob.* 19. 22. Nay this puniſhment is not godly, but altogether deviliſh. For the Divell running upon *Iob* with an haſty cenſure. *Doth Iob*, ſaith he,

feare

feare God for nought? Iob. 1. 9. Behold, an unknowne ſuſpition indeed, and falſe and wicked judgement. For which cauſe God himſelfe (as *Gregory* obſerveth) whereby he might reſtraine our unbridled rathnes in judging, would not pronounce ſentence againſt the hainous and beaſtly crimes of the *Sodomites*, before he had examined all things. Every way to a Tittle, therefore, *I will goe downe*, ſaith he, *and ſee, whether they have done altogether according to the cry which is come unto me; and if not, I will know. Geneſ.* 18 21 In which forme of ſpeaking God declared, that he calleth not any to account by relation, or light conjectures, but by full appearance of the matter. But we, not Gods, not Angels, nor yet bleſſed, but moſt vaine men, doe not modeſtly goe up into this Iudgement Seat, but lay hands impudently and leape into it; if any one reſiſt, we thruſt in by force, and poſſeſſe it. Thus we judge peremptorily of unknowne matters, confidently of uncer-

Saints

taine,

taine, plainely of ambiguous, arrogantly of many things that belong not to us, and in conclusion wickedly and unjustly of all. When wee are most favourable, we suspect the least thing that can be. Herein suspition it self is judgment, but somewhat doubtful, & relying upon slight conjectures. But miserable inconveniences follow such a rash course of suspecting and judging. Whosoever thou art that judgest in this manner, bee assured that a far heavier judgement is ready to bee laid upon thee, not by men only, but by God, For that thine owne sinnes may be the more diligently examined, saith *Chrysostome*, thou hast made a Law thy self first of all, by judging too severely of the things wherein thy Neighbour offended. *Bernard* also is a trusty Counsellour in this case: *Be thou* saith he, *as mild in other mens offences, as in thine owne, nor question any body more precisely then thy self: Iudge others so, as thou desirest to be judged. Thine owne Law bindeth thee, the judgement which*

Come upon thee from

thou

thou layeſt upon others, thou ſhalt beare thy ſelfe. Bern. de interior. domo. c. 45. *With what judgement yee judge yee ſhall bee judged. Math.* 7. 1. The *Phariſee* which went together with the *Publican* into the Temple, and contended as it were in prayer, was overcome and condemned, not beeauſe he had given thankes to God for his benefits, but becauſe he judged the *Publicane* rathly, taking him to be wicked, whom repentance had before juſtified. Purged. And as this preſumptuous judgement did very much harme to the *Phariſee* himſelfe, ſo did it none at all to the *Publican*. Thus many times, ſaith *Auſtine*, the rathneſſe of judging hurteth no man more, then the Iudge himſelf. *Aug. l.* 2. *de Serm. Domini. in mont. c.* 6. One ſaid very fitly: Abbas pater. *There are ſome, that may hold their peace, and not trouble their mouthes, but becauſe they are not quiet within, and cenſure in heart therefore their tongues run without ceaſing, but they benefit no body, and injure themſelves very much.* Pelagius.

gium. Libell. 10. *n.* 51. And it comes to passe ordinarily, that we fall into the same things our selves, which we condemned before in others, that at least by this meanes we may learne to be ashamed of our folly. So that old *Mechetes* (as *Cassian* reporteth) complaining against himselfe, said: *I have found fault with my Brethren in three things, and have grievously transgressed my selfe in the very same Coll. l. 5. Instit. c.* 30. But this is very common, that he which is such a quick-sighted Lynx-like Iudge in other mens faults, is an Owle and a Mole in his owne. Hee pulleth out the least mote that sticks in anothers eye with great care, but is so far from casting the beame out of his owne, that he doth not so much as see it. This is the manner of rash judgement, to spare no bode, to lay a censure on every one that comes in the way, to suspect the worst that can be of others, to search out and examine all mens intentions, not to know himselfe at all. Which *Gregory* de-

deploring, *Fooles*, ſaith he, *doe judge ſo much the more earneſtly of others, as they are poſſeſt with greater ignorance in their owne matters.* (Greg. *l.* 14. *Mor. c.* 1.) Moſt truely the Son of Sirach: *A fooliſh mans foot*, ſaith hee, *is ſoone in his Neighbours houſe.* *Eccleſ.* 21. 25. becauſe he runneth in and ſearcheth his neighbours houſes, and looketh not to his owne. Hereunto it agreeth very well which one ſpake in times paſt of the aſſemblies of the *Athenians*: *Wiſe men and Learned propoſe matters, but fooles and ignorant men judge and determine.* The caſe is all one here: Modeſt and prudent people doe indeed obſerve many things, but alwaies they repreſſe and ſuſpend their judgement; the fooliſh and raſh underſtand few things, and without delay give Sentence upon all. By this evident token, it is very eaſie to diſtinguiſh men and women of ſober diſcretion from fooles. And even as Bees, when the weather is raynie, and ſtormy cloudes hover in the aire, betake them-

Other mens

themſelves into their Hives to make honey: ſo men of a good mind, and no venemous mouth, deſcend into themſelves, they liveprivately within, and make the honey of good thoughts, and fly not abroad at their perill, when as they ſee the world all over ſurrounded with tempeſtuous cloudes, juſt as the caſe requires: for what is involved with thicker cloudes, then the intention of mans heart? Wee heare the words, we ſee the actions, but the intentions lye hid, nor can any Lynx his eyes ever pierce into the ſame. Intention is the Iudge to try, whatſoever men doe. To thoſe that are troubled with the Iaundies, and generall over-flowing of the Gall, all things ſeeme to be of a waxy and yellow colour, for the cure of this diſeaſe the hearbe *Salendine* is put under the ſole of the foot. There is a Iaundiſe diſeaſe of the mind, which to all that are troubled with this diſeaſe, repreſenteth all things not in their owne, but in a falſe colour. He

that

that desireth to be recovered, let him begin the cure at his feet, that is, at his affections. Let him beare a mind towards others not peevish, not obdurate, not disdainefull, not odious, not inhumane, not hostile; but rather gentle, courteous, facile, which may passe over all things with a milder interpretation, which hateth the sin, not the sinner, which saith: *His intention may bee otherwise, and better then his action: but has he done amisse? perhaps he hath already repented of his errour.* This is a very excellent kind of mercy, to shew ones selfe benevolent towards another, not so much by giving many things, as by iudging nothing. They that drinke the juyce of *Ophiusa*, an herbe growing in *Æthiope*, imagine that they see Serpents, and I know not what terrible monsters. They that have swallowed the juyce of pride, ambition, envy, or hatred, will carpe at, and condemne all that they shall see or heare, they will admire and extoll themselves onely, being so

precious

precious in their owne conceit, that they doubt not to say with the Phariſee: *I am not as other men. Luk.* 18. 19. A very cruell diſeaſe in this reſpect, that for the moſt part it deſpiſeth all remedies.

And this is it which Saint *Paul* preſſeth ſo ſtrongly, this ſame is it, from which hee ſo earneſtly diſſwadeth us, crying out? *Therefore judge not, judge not before the time, untill the Lord come, who will bring to light the hidden things of darknes, and will make manifeſt the counſels of the hearts.* 1 *Cor.* 4. 5. Why doe yee judge too haſtily, the matter is ſtill depending, and lyeth in the Iudges hands. Whilſt yet every ſecret counſell of the hearts is locktup in Gods Exchequer, whereinto no man can enter; the day of hearing is not yet, nor the witneſſes yet produced, or the Cauſes pleaded. But let there be a time of giving Iudgment, yet this is not at your appointment, but Gods, *God wilbring to light the hidden things of darknes.* In the meane time therefore, till the

Among Gods Records

Iudge

Iudge of all things come, forbeare your censures. Christ himselfe uttereth the very same, with a most earnest voyce: *Iudge not, and yee shall not be iudged; condemne not, and yee shall not be condemned: forgive, and yee shall bee forgiven.* Therefore, *Iudge not*, confter not wrong of doubtfull words and actions, neither aggravate small offences, or make a common speech of faults, although they be certaine, or cast reproches upon good deeds, or say peremptorily of a delinquent that he will never be good, for this vice of judging rashly is most ordinary with *Pharisees*, which pardon all things in themselves, nothing in others *Iudge not*; for whosoever is a curious, severe, unjust censour of other men, shall find such censours also of his owne life, as he hath bin of other mens. *Iudge not*, otherwise yee shall undergoe an exact, severe, rigid Iudgement in like manner at GODS hands. *Iudge not*, for God is so full of kindnes, that he is ready to remunerate this very *Negative will of*

yours

yours moſt liberally; this ſhall be your reward, *Yee ſhall not bee judged.* At the laſt day of all, the Iudge of the world will ſpeake courteouſly to you, not as Malefactors to be caſt into Hell, but as friends to be endowed with Heaven. A certaine Monke asked a queſtion of *Ioſeph* an Abbot, to this purpoſe: I *pray good Father, what ſhall* I *doe?* I *have no almes to beſtow*; I *endure ſo many troubles very hardly, what courſe therefore deſt thou perſwade mee to take?* Hereunto *Ioſeph*: *If thou be able,* ſaith he, *to doe none of theſe things, doe this at leaſt, and Iudge no body, he hath done much, whoſoever could performe this.* (Pelagius e Græco Libell. 10. n. 51.) But how many are there which will not be able to doe this, although it be very eaſie? Againſt whom *Chryſoſtome* being worthily incenſed, upon thoſe words of the Lord, (*Iudge not*) diſcourſeth in this manner: *If therefore not by one, but by all waies, as I may ſo ſay, and by all paſſages we run and make haſt to take poſſeſſion of Hell fire,*

ſire, wee are juſtly condemned of wrong dealing on both ſides alike, not onely for thoſe things which doe ſeeme to require ſome labour and ſtay, wherein to we caſt our ſelves headlong, but alſo for thoſe which are eaſie, and have no neceſsity, nor any allurement, or pleaſure in them. For wee are convinced by theſe ſmall and eaſie things, that we offend through our owne negligence and idlenes, in thoſe things alſo which ſeeme to be full of trouble. For tell me what paines is in that, that thou ſhouldſt not judge another, nor examine other mens faults, nor condemne the neighbour? Nay rather in examining and ſearching out other mens offences there is great labour, and exceeding difficulty, to judge of anothers mind. But who that heareth this, will be brought to beleeve in any time, that whereas we may keepe the commandement without paines, we ſtrive and take paines that we may break it. If we ſhould offend by idlenes and neglect, they might perhaps be ſome way excuſed, which were not able to take paines. But where men

take

take paines to offend, and endeavour, and earneſtnes is uſed, to tranſgreſſe the commandement, who is it that can hope to bee forgiven for this wickednes? For this is to contend againſt him which made the Statute, and to offer violence to his Lawes. Chryſ. *Tom. 5. l de compunct. cordis, circa med.* Out of the matter thus debated by *Chryſoſtome*, it appeareth how that raſhnes of judging is therefore reckoned among the more hainous ſort of ſins, becauſe it wilfully over-throwes a Law which is moſt eaſie to be obſerved. Whoſoever hath obtained that onely deſire of himſelfe, *I will not judge*, hath fulfilled the Law before hand. But if ſuch a licentious humour of Iudging doe provoke thee, here I pray the ſame *Chryſoſtome* counſelling thee excellently in theſe words: *Wilt thou judge; judge thine owne matters. No man accuſeth thee, if thou condemne thy ſelfe: but hee accuſeth if thou judge not; he accuſeth, if thou reprove not thy ſelfe, he accuſeth thee of frozen ignorance. Seeſt thou*

thou any one to be angry, to be in a rage, or to commit any other horrible or unfitting thing? presently also doe thou call to mind what thine owne case likewise is, and by this meanes thou wilt not so much condemne him, and wilt free thy selfe from a number of sins. If we order our lives in this manner, if we carry them thus, if we condemne our owne selves, we shall perhaps not commit many sins, but shall perform many good and excellent matters, if we be mild and sober. Chrys. *Hom.* 21. *fine* in *Ep. ad Hebr.* These things concerning rash judgment, were necessarily to be inserted among the rest. And it is in a manner certaine, that how much the lesse one examineth his own, so much the more earnestly he judgeth other mens intention, but to his owne hurt, which for the most part is so much the greater, as it is lesse felt.

Lightly

CHAP. 8.

CHAP. VIII.

What the practise of a Right Intention is.

Mathematicians doe account the round Figure most perfect of all, the end and beginning whereof are both the same. The worthiest Actions of men are they, which properly have both one beginning and end, that is God, and his honour. He which doeth invest all his actions with such pure and candid sincerity of heart, never but behaves himself in a deserving manner, and it is very easie for such a man as this to gaine more true happines in one day, then another can in a whole yeare. Truely those things that we offer to God (as *Salvian* speaketh) are respected not according to the richnes, but the affection. This is it which that Divine said notably: *phil. Bosq. par. 2. Acad conc. 14. n. 1.* That Christians

All one

Highly deserving

Christians obtaine Heaven not by Verbes, but by Adverbes, seeing it is not so much to be regarded, that the action be good, as that it be well done: and indeed to fast onely, or to pray, and give almes, or to execute any other worthy matter, doth not procure Heaven, but to fast rightly, to pray well, to give almes after a godly sort, to doe all things religiously: there is need of a double portion of *Eliahs* Spirit; of two Oxen to carry the Arke, of two young pigeons to make a compleat Sacrifice, that is to say, of a good worke, and a good intention. Furthermore it remaineth to expresse, that which is chiefly to be observed in matters concerning the Soule and salvation, namely that we should not take care so much, by what meanes we may understand wholsome Precepts and commit them to memory, as which way wee may bring the things wee heare to effect, and learne them in that manner, that those which were words, may become deeds, and that wee may

make actuall proofe of our learning, (*Sen. Epiſt.* 20. *initio*) The Chriſtian Law teacheth to doe, not to ſay. Now therefore let us diſpatch this, and declare how intention is to bee coupled as it ought indeed, with ſeverall actions.

At the happy returne of the Day.

Therefore let us take our beginning at the Morning Spring. Let our firſt cogitation of all every day have recourſe to GOD. Excellently *Laurentius Iuſtinian*: Let the firſt word, *ſaith hee*, the firſt thought, the firſt deſire ſound forth the divine praiſe, and bequeath it ſelfe thereunto with a ſincere heart, *Laur. Iuſt. l. de diſcipl. c.* 10. And if we require words, they may be theſe. *O my moſt loving God, I devote all the actions of this day unto thee, for thy honour and glory, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.* Wee may adde, *O good Ieſu, I beſeech thee by thy paſſion, preſerve mee this*

this day from all wicked intention And let the beginning of thy reſt be the very ſame. For we cannot be ignorant without offence, that the Divell is moſt buſie in this firſt part of the day and night, conſidering the old Deceiver doth what hee can, that hee may ſweetly take up a mans mind betweene ſleeping and waking with evill imaginations, and ſowe in him the ſeeds either of envy, or luſt, or impatience, which by this meanes will grow up mightily all the day after. This Orcinian Foxe knowes very well, that he hath diſpatched halfe his buſineſſe, when hee beginneth ſo handſomely. Therefore we muſt watch as at the entrance of the day, ſo likewiſe at the end, for the Divell hath all the night beſide at his pleaſure, if he make the firſt part of the night his owne. At theſe times therefore eſpecially the mind muſt be armed with chaſt cogitations, leaſt the enemy be found to have over-come it, before hee was perceived to lay ſiege to it.

For every houre.

It is a moſt profitable exerciſe indeed, and of great moment, to commend ones ſelfe every houre to God, and his gracious protection, to thinke upon the end of his life, and ſo to revive a Right intention. For which end it will be very convenient, every houre with a fervent affection to repeat the Lords Prayer, or ſome other ſweet ejaculation of holy men exemplified in Divine Scripture. For indeed how can God of his aboundant goodnes but grant that man a happy end of his life, which hath deſired the ſame diverſe yeares every houre? True it is, GOD, who is no mans Debtor, can moſt juſtly deny this, if it be his pleaſure, although one had requeſted the ſame every houre for a thouſand yeares together. But, *Thinke yee of the Lord with a good heart*, or as ſome read it, *in goodnes*. Wiſd. 1. 1. *Your heavenly Father ſhall give the holy Spirit to them that aske him.* Luk. 11. 13. *All things, whatſoever we ſhall*

ſhall aske in Prayer, beleeving, we ſhall receive. Mat. 21. 22. He therefore that will obtaine true happines at the laſt houre of his life, let him earneſtly beg the ſame of God every houre. To promote this moſt commodious piety, he ſhall doe very well, whoſoever to that before ſhall adjoyne theſe three ſhort Petitions. *Bleſſed be God for ever. Have mercy upon me O God, according to thy great compaſſion. O my Lord, and my God, I offer my ſelfe unto thee, with reſpect to thy good pleaſure in every thing.* This therefore is to be added, becauſe the ſtudy of a good intention is then eſpecially renewed, when a man committeth himſelfe all wholly to the pleaſure of God. *Lodovicus Bloſius* teſtifieth, that a holy Virgin being excited hereunto by inſpiration, pronounced theſe words three hundred threeſcore and five times together: *Not mine, but thy will bee done O moſt loving Jeſu.* Bloſ. *Monil. ſpirit. c.* 11. This may be imitated of every man, and that with praiſe, as the ſame *Bloſius* excellently:

Rightly

Saint *Gertrudo*

lently: There is, saith he, no better prayer, then for a man to aske, that the good pleasure of GOD may be fulfilled, both in himselfe, and in all others. In *Instit. Spirit.* c. 8. Who so useth no such exercise as this, with him houres and dayes run on, with him weekes and moneths, and yeares passe away, wherein there is seldome any remembrance of God, scarse is God ever thought upon, and but very slenderly, which is not onely an unchristian, and inhumane thing, but also brutish. But if any man would willingly square all his actions by a generall intention, as it were by a Rule, this brief forme we give him of the best intention. *O my most gracious God, I entirely desire to conforme my selfe and all that belongs to mee, to thy most holy Will in all things.* This one comprehendeth all good intentions whatsoever, nor is there any thing that sooner bringeth a man to true tranquillity and happines, then in all things to will the same that God willeth. Whosoever commeth to this perfection,

Patterne

is

is above all dangers, and in the next place to Heaven.

Before prayer either private, or publicke, examination of Conſcience, Communion.

He which is about to pray, let him determine thus in his mind. 1. I will pray, that I may honour, worſhip, and magnifie God. 2. That I may pleaſe God, and offer a gratefull Sacrifice unto him, and ſo keepe my ſelfe in his favour. 3. That I may give my God thankes, for his liberall and and innumerable benefits towards me. 4. That I ſhay ſhew contrition for mine offences. 5. That I may crave ſuch things as are neceſſary both for body, and ſoule; ſtrength, health, right underſtanding of mind, the knowledge of my ſelfe. 6. That I may obtaine increaſe of vertue in this life, and of glory in that which is to come. 7. That I may unite my will more and more with the Will of God. He which ſhall prepare himſelfe thus ſeriouſly to prayer, ſhall Procure

not pray in vaine. *Blosius* commendeth this short Prayer to be said by a Minister before divine Service, which may very well accord with the devotion of all men. *Lord Iesu, for thy honour sake I humbly desire to obey, and serve thee faithfully, and sincerely to praise thee, without thee I can doe nothing, assist me by thy grace.* He that is about to examine his conscience, let him say thus before hand. 1. I will call my conscience to account, that I may learne to know my selfe. 2. That I may obtaine purity of conscience. 3. That I may the more diligently avoid such often relapses into former crimes. 4. That I may continue in favour with God, and thereby have my doings accepted. 5. That by this meanes I may prepare my selfe to make Confession of my sins. *Hee that loveth pureneſſe of heart, for the grace of his lips, the King shall be his friend.* Prov. 22. 11. *He which is about* to confesse his sins, let him advise thus with himselfe. 1. I stedfastly purpose to lay open my mind fully. 2. I will

Vse these premisses

will ſhew ſubmiſſion by accuſing my ſelfe. 3. I have a longing to returne into favour with God. 4. I would faine be freed from the filthy burden of my ſins. 5. I deſire to obtaine tranquillity of conſcience, and a more fervent ſpirit in holy duties. He that is about to receive the Sacrament of the Lords Supper, let him meditate upon theſe things. 1. I will approach to this heavenly Banquet, that I may ſtir up the remembrance of the Lords paſſion within me, as Chriſt himſelfe commanded: *Doe this in remembrance of me. Luk.* 22. 19. 2. That I may bee partaker of ſo great a Myſtery, wherein I firmely beleeve, that the Body and Bloud of Chriſt is received verily and indeed of the faithfull. 3. That I may be very nearely knit to my Chriſt in the bond of love. 4. That I may arme my ſelfe againſt all the temptations and treacheries of the Divell. 5. That I may truely become moſt humble and obedient to God. 6. That I may obtaine all manner of grace, and

Euchariſtian

increaſe of all vertues, eſpecially of humility, patience, and charity.

Before any vertuous Action whatſoever.

He that is about to doe a good turn for another, eſpecially any that hath not ſo well deſerved, let him conſider thus with himſelfe. 1. I will performe this kindneſſe O God, for this man, in reſpect of the ſingular love which I beare to thee, and that I may imitate thee my Lord to the uttermoſt of my power, which waſt moſt kind to all, even thine enemies. 2. That I may grow in favour with thee here, and attaine thy promiſe of glory hereafter. 3. That I may be obedient unto thee, which haſt ſo much commended, and commanded mee to uſe Charity towards all, even mine enemies. He which is about to give almes, let him make theſe his ends. 1. I will deale bountifully with the poore, for the greater glory of God, that I may ſhew my ſelfe thankefull for all his benefits. 2. That I may doe to others, that

which

which I desire should be done to me, and that I may procure the benefit of the needy, and embrace them with Christian charity. 3, That the most just Iudge of the world may have mercy also upon me, forasmuch as hee himselfe hath promised mercy to the mercifull. Moreover it is very expedient to direct one and the same action to God with diverse intentions, for this gives a wonderfull improvement to the love of God. For when the Acts bee multiplyed; the habit is increased. But now a Right Intention is the act of love, the acts of love therefore being multiplyed, needs must love it selfe be marvellously augmented. Now that we may have more intentions as were in a readines, of all things which we doe for the honour of Almighty God, we will set a patterne underneath, whereunto we may conforme all other actions. Let this be for example. Is there any that would keepe fasting dayes, besides those that are commanded by the Law, now then that he may make this

abstinence

abſtinence from meat the better liked of God, let him uſe this ſhort prayer before. *O my moſt loving God, I devote this faſt unto thee.* 1, *For thy glory, and the honour of Jeſus Chriſt crucified.* 2. *So now I have determined to faſt for love to thee.* 3. *And that I may become more acceptable to thee.* 4. *And may give thee more worthy thankes for thy innumerable benefits towards me.* 5. *and that I may the ſoener obtaine thoſe vertues which are neceſſary for me in this life.* 6, *That I may expreſſe the greater ſorrow for my ſins.* 7. *That I may refraine the immoderate deſire of meat and drinke.* 8. *That I may preſerve Chaſtity befitting my eſtate, undefiled.* 9. *That I may follow the ſteps of my Lord Chriſt, who faſted, that he might be an example to me. O my God, I offer unto thee this faſting, all my afflictions and miſeries, and whatſoever I have ſuffered or ſhall ſuffer hereafter in body or in mind, together with all my doings in every reſpect, and well thoughts, as words and deeds to thy honour, through the merit*

of Christ Iesus my Lord, who liveth and reigneth with thee world without end. Amen. At times of fasting enjoyned by the Church, or our superiours in any publique respect, to those mentioned before, may be added this tenth intention. *That I may obey my superiours, and fulfill the Lawes of the Church.* This same briefe prayer, with a little alteration, may be used before any other vertuous actions whatsoever. And that wee may give a speciall instance of this matter: There is some man perhaps, which would exercise an Heroicall act, as they call it, a generous, difficult, painefull act, and approve his chastity to God, let him put forth this brief prayer as it were a Buckler, *O most undefiled Iesus, I resolve with thy grace to keepe my chastity inviolable, and to resist all the blandishments of the flesh to the uttermost of my power. 1. That the greater honour may accrue thereby to thy most holy name. 2. That I may please thee more and more, and serve thee the more exactly. 3. That I may* He shall

may enjoy the ſweet ſociety of ſo many holy Virgins, ſo many other moſt chaſt perſons, and of ſo many moſt pure Angels, and ſo prepare my ſelfe for a more plentifull meaſure of thy gifts and graces. 4. That I may repreſſe the unbridled motions of luſt, and all petulancy of the fleſh, and ſo may avoyd my former offences. 5. That I may obtaine that ſingular, heavenly, eternall reward promiſed to all that live chaſtly. Moreover there is ſome man, which hath to doe with fretfull, ſtiffe-necked, refractory people, that therefore he may digeſt all contumely of words with Chriſtian ſubmiſſion and gentlenes, let him arme himſelfe before with theſe intentions, and oppoſe theſe brieſe prayer. *O moſt mild Ieſu, I utterly deteſt anger, and all bitternes of words, and deſire to deale gently and favourably with all men. 1. That I may amplify thy glory. 2. That I may imitate thee my Maſter, which commendeſt this in a ſpeciall manner to all thy Diſciples:* Learne of me, for I am meeke and lowly in heart. *Mat.* 11. 29.

11. 29. 3. *That I may be a good example to all men, may hurt no body, nor provoke any to anger or impatience.* 4. *That I may preserve tranquillity of mind in my selfe, and with others friendship and peace.* 5. *That at the last houre of my life I may find thee the more favourable Iudge.* 6. *That* I *may have thee my Lord for a Surety and Debtor, who hast made thy promise to the lowly.* Blessed are the meeke, for they shall inherite the Land. Mat. 5 4. *Namely that blessed land of the living.* 7. *That* I *may be advanced to the highest happines, I will gladly submit my selfe to all men, forasmuch as I know it to be most certaine: He that humbleth himselfe, shall bee exalted. Mat.* 23. 12. There is some man, which may have a froward, severe, cruell Master, or Mistris like him, or yet diverse not so much Masters as Kings, or civill Tyrants in a sort. That therefore hee may endure this proud and even imperious Master with a generous obedience, hee constraineth himselfe to submis-

sion,

sion, with these intentions: O my God, I bequeath my will unto thee, and determine to yeeld respect to all those unto whom I am obliged, readily, truely, sincerely. 1. That while I serve man obediently, I may doe according to thy will and commandements, for I know by whom it is said to me: *He which heareth you, heareth me, and hee which despiseth you, despiseth mee. Luk.* 10. 16. 2. That I may avoyd so many evills ready to fall upon the undutifull and rebellious, for I know that also, who said: *Let every soule be subject to the higher powers, for there is no power but of* God. *The powers that be, are ordained of* God. *Therefore he which resisteth, resisteth the ordinance of* God: *and they that resist shall receive to themselves damnation. Rom.* 13. 1, 2. 2. That I may triumph in the victory set before me, for neither am I ignorant of this injunction: *Servants, obey your Masters, with all feare, not only the good and gentle, but also the froward. For this is thanke-*

Rejoyce in selfe

worthy,

worthy, if a man for conſcience toward God endure griefe, ſuffering wrongfully. 1. *Pet.* 2. 18. 4. That I may not ſwarve from the foote-ſteps of my Lord and Saviour, who for me *Was made obedient to the death, even the death of the Croſſe. Philip.* 2. 9. 5. That I may enjoy the great reward promiſed to obedience, for I know how much God eſteemeth this one vertue, *For obedience is better then ſacrifice.* 1 King. 15. 22. *And an obedient man ſhall ſpeake for the victory. Prov.* 21. 28

There is ſome one moreover which may find the fleſh refractory. That therefore he may tame his wild beaſt, and make it come at a call, hee ſets upon it with ſundry kind of Stratagems. One while he beguileth it of meat, another while hee oppreſſeth it with thirſt, now hee altereth his daintier Diet into courſes, then he teacheth it to endure hunger at a Table full of good cheare. One while hee perplexeth it with watchings, another while he vexeth it with labours and ſtudies; now

Keepe it at a bay

now he weareth it with troublesome journeys, (either for the composing of differences, or other pious endeavours for vicinity sake,) and lastly he exposeth it to many other rigorous exercises fitting his condition, to cut off idlenes and excesse: that all these things may be both pleasing to God, and wholsome for his soule, hee stirs himselfe up with the industry of these intentions. This myrrhe of repentance gathered from thy *Cross*, my good Iesus, I present unto thee, this violence I will offer to my selfe. 1. That I may dilate thine honour. 2. That I may encrease thy love toward me. 3. That I may suppresse the wicked rebellion of the flesh. 4. That I may condemne and take revenge of my selfe in a pious manner.

For the right enduring of labours, or troubles likewise.

He which is going to worke, or in hand with any busines whatsoever, let him use these considerations. 1. This busines O God I offer

offer unto thee for thy honour, which I will performe with care, diligently, faithfully, and exactly. 2. That I may ſuſtain my life to be beſtowed in thy ſervice. 3. That I may inure my ſelfe to obedience (if the labour be preſcribed or commanded) 4. That I may ſhew charity to others (if the buſineſſe will profit others alſo.) 5. That I may apply my mind to ſubmiſſion (if the worke be baſe and ignoble.) 6. That I may learne patience (if the matter be troubleſome, difficult, and of uncertaine event.) 7. That with labour I may breake and over-maſter the fleſh, which is prone to ſloth and wantonnes. When adverſity commeth upon us, when troubles, perplexities, difficulties, afflictions, heavines oppreſſe us, when any thing happeneth that is grievous & hard to be borne, then eſpecially let a *Right Intention* rouze it ſelfe. And foraſmuch as there is ſcarce any man but hath an hundred occaſions even in one day to exerciſe his patience, hee muſt have a moſt exact care of this,

this, that all things be borne with such an intention as is fit. You may find a great many, which sustaine the losse both of health, and meanes, and credit, and good name; which are sick, poore, despised, but because they suffer nothing quietly, nothing patiently, nothing but in a stubborne manner, because they beare all things no otherwise, then because they are constrained to beare them, being never but impatient and complayning, therefore they deserve nothing but paines and punishment due to untoward people. For that which God sends unto them for a Medicine; this they turne into poyson. In this case therefore let a right intention doe her endeavour, that what men must needs beare, may be borne with profit and advantage, and a vertue may be made of necessity. As often therefore as things fall out inconvenient and harsh, grievous miserable, troublesome, he which will not be hurt, let him arme himselfe with these intentions. 1. This, whatsoever it be, my God,

God, I will patiently ſuffer, that I may conforme my will to thy moſt holy pleaſure, foraſmuch as I know certainly, that this is ſent upon me by thee, for my good. 2. This, Lord Ieſus, I will willingly endure, for love of thee, and that I may cleave cloſe to thy foot-ſteps, which have ſhewed me the way before. 3. I will both receive and ſuffer all afflictions gladly, that I may bee corrected for my former wicked life, and reape Gods favour, and the reward of glory hereafter. It is the greateſt art, to bee able to *beare all kind of evils well.* And this learned patience is withall the greateſt advantage.

Before a man change his ſtate to the Miniſtry, or any Eccleſiaſticall function.

There aroſe a controverſie in times, amongſt learned and religious men, what Order of all was the ſtricteſt? Some delivered one thing concerning this queſtion, and ſome another. They concluded that the rigid Brethren of Saint

Saint *Bruno*, theſe of St. *Francis* his Order, the other that others liv:d the moſt auſtere life of all. At length one of them when he had heard all their opinions. *Sirs, by your favour*, ſaith he, *let me tell you: that for your learning yee have judged not amiſſe, but very ill for your experience: There is not an Order in all the world of a more ſtrict obligement, then Marriage is: and that he began to confirme by diverſe arguments.* This man ſeemeth to have ſpoken moſt truely of all, and eſpecially if Matrimony be contracted not with that intention as is fit. He which taketh either Queene Mony, or Lady Beauty, or Madam Nobility for his Wife, involveth himſelf in a world of miſeries, he bringeth himſelf indeed into Order, but a moſt cruell one: He marrieth a Wife, but he ſelleth his liberty. Thus God uſeth very often to puniſh a corrupt intention (experience ſpeaketh) that hee which ſought for pleaſures and riches with a perverſe intention, ſhould find perpetuall brawling and diſ-

Rigid
Strict

ſentions

sentions. Alas, what misery like to this, then for a man so often to utter this confession against his will. I can neither live with thee, nor without thee. *Nec possum tecum vivere, nec sine te.* Such a Marriage as this perplexed with Civill warres, thou maist not unfitly tearme a lively Protraict of Hell, *Where no order but eternall horrour doth inhabit.* Iob 10. 22. Looke therefore you that thinke upon Wedlock, that yee undertake it with a very good intention. You must not marry pedigree onely, nor onely beauty, or mony, good and upright manners are to be sought for. But especially we must take heed of that, that the match be not unequall. For this imparity cannot choose but be the Seminary of discord. Before all things the intention of both man and wife ought to be right, that they come not together as *Achab* and Iezabel, but as *Tobias* and *Sara*, as Ioachim and *Susanna*. For *they which take Marriage upon them in that manner, that they shut out God from them and from their thoughts,* and

Ecclypsis.

and ſo addict themſelves to their owne luſt, like to Horſe and Mule which have no underſtanding, the evill Spirit hath power over them. *Tob.* 6. 17. According to Saint *Ieroms* Tranſlation. Therefore let not a mutuall conſent bee plighted in Marriage, before a right intent. *Tobias* giveth us this briefe forme of the ſame intention: *O Lord, thou knoweſt, that I take a Wife not for concupiſence, but onely for love of poſterity, wherein thy name may be bleſſed for evermore.* Tob. 8. 9. according to St. *Ierom.* But I turne me unto Clergy men. Here I would have ſighes and groanes to ſpeake for me, Alas, I am affraid, leaſt happily there be found ſome, which come into the Miniſtery, not that they may obtaine an holy Office, but more liberall maintenance, that they may get all manner of proviſion, that they may furniſh their Kitchin, that they may fill their Coffers, I paſſe by worſe things, which yet a naughty intention is wont to ſuggeſt in wrong manner, even then when we are ſetting

ting upon the honeſteſt courſes. It is an old, but juſt complaint of the Prieſts. *Malachi* in Gods ſtead cryes out: *Who is there even among you that would ſhut the doores for nought? neither doe yee kindle fire upon mine Altar for nought. I have no pleaſure in you, ſaith the Lord of Hoſts, neither will I accept an offering at your hands.* *Malach.* 1. 10. Even as if he had ſaid, although I would not have the paines of my Miniſters to bee without wages wherewith they may maintaine themſelves, yet I will not that they execute their Office, eſpecially for ſo baſe an end. Let them looke to my ſervice principally, aud let them account their owne benefit, for an addition. Hereby it appeareth that it is a deadly offence, to performe Divine Offices, and duties of this ſort, chiefly with that intention, that they may not loſe their yearly profits and revenews. O Clergymen (I appeale to you whomtoever an unſound intention puts upon this courſe) this is to bee quite out of the way to Heaven,

and to offend not in one thing, but in all. If you will needs goe on in this way, yee goe the ready way to Hell, therefore choose another path, or change your naughty intention. To goe this way, and with this mind, is to come to destruction. Whosoever therefore is desirous of a benefice, let him seeke not his owne honour, but Gods with a sincere intention, let him be ready not to sheare or flay the Sheep, but to feed them, let him thinke not upon a better living, but an holier life. Wherefore O Ministers and spirituall men, consider, take heed; the busines of eternall salvation is not to bee undertaken with a blind desire. There can be no holy Guide hereunto, but onely a right, sincere, pure intention. Whosoever commeth to a spirituall Office, or promotion with any other Conduct or companion, then this good intention, must either returne hence to his former state of life, or here certainely he shall perish.

Tread

CHAP. 9

CHAP. IX.

What the signes of a Right Intention *are.*

THe common People of *Israel* were for a great part rude and churlish, and of such a dull understanding, that they would very hardly beleeve, what they did not see with their eyes. That therefore they might behold with their owne eyes most apparantly, what an evill and misguided intention is, it was Gods Will, that the *Manna* which by direction they gathered for the Sabbath, should be preserved whole, fresh, and incorrupted, but that which they gathered against the Law for other dayes also, being either vitiously provident, or weary of taking the same paines againe, it was all presently corrupted, and began to swarme with wormes. Here neither the place, nor the Vessell wherein this heavenly aliment was kept, nor the *Manna* it selfe was in fault, but onely the evill,

and naughty intention, refusing to be obedient to the Law.

This God did set before the *Israelites* eyes in that manner, as if he had proclaimed from Heaven: Behold yee at length O uncivill people; what the will in man can doe, what it is to be ready to obey or not, what a good or evill intention bringeth forth? these wormes are witnesses of your rebellion, these fruits your head-strong will, and perverse intention produceth. Looke upon these things with your eyes, handle them with your hands yee unbeleevers. God dealeth with Christians after so many Sermons of his Son, in another manner: he proposeth the signes of a good and evill intention to them also, but more secret ones, and not to be discerned so much with the eyes as with the mind. If a man consider the eyes of the body he shall find them to be of a very prating disposition, though they cannot speake, for by their prating they commonly betray their Master, forasmuch as it is very easie to perceive

Without voice

perceive health and ſicknes, mirth and ſorrow, hatred and love by the eyes: the eyes divulge theſe hidden affections. An Hogge, for his inwards, being moſt like a man, bewrayeth his ſicknes to the beholder by his tongue and eyes. If we ſhould give judgement how ſound a mans action is, we muſt examine his inward eye, the intention: *If thine eye be ſingle, thy whole body ſhall bee full of light.* Behold, men learne by the eye, what to pronounce of the whole body. But as it is no cunning to know, that a Diſeaſe is perceived by the eyes, unleſſe it be knowne withall by what ſignes and ſymptoms it may be diſcovered. So it is not ſufficient to know that uprightnes of life is gathered by the intention, unleſſe we know withall what be the ſignes and tokens of an upright intention, whereof we are now to treat. Therefore that every man may truſt himſelfe, and beleeve that he goeth the right way, we will reckon up *Twelve Signes* in order whereby it ſhall be eaſie for every one to judge of his owne intention. Sicknes

The first Signe of a good Intention.

Not easily to be troubled, nor heedlesly or hastily to set upon any thing. Their wit is not good, which goe about businesses with an inconsiderate lightnes, which doe all things with violence, and come not on by degrees, but are fiercely hurried upon matters; they fume, they throw their hands and feet about, they pant for feare, as if there would be no time left to gaine their purposes: they run about in a rage, as though they would dispatch all things at first dash. What need is there of this fuming and fretting? Make slow haste, my friend. There is need of counsell, not force, as *Quintus Curtius* warneth; Hee which runs so fiercely at first, quickly gives over: he that travelleth with a gentle, and stayd pace, goes forward still, and is lesse wearied. *Hee that hasteth with his feet, sinneth. Prov.* 19. 2. That saying of the Ancient must be taken for a rule: *Bee thou a Snaile*

Festina lente.

Snaile in thy advice, an Eagle in thy doings. Therefore at the beginning we muſt walke for the moſt part pleaſantly, untill ſuch time as ſtrength encreaſe by our very going. Wee know the words which are taught in the imitation of Chriſt: *That a man ſhould not bee importunate in doing* *Imit. Chriſt. l. 3. c. 39.* And let thy actions bee ſwayed by thee. Hee which is of a ſincere intention, even in the moſt troubleſome buſineſſes, converſeth thus in his mind: *God hath committed theſe buſineſſes to my care, as he will alſo give time and grace to accompliſh them. I labour for God and his honour, and I doe what lyeth in my power: God in his goodneſſe will ſupply the reſt.* Therefore as the very Poets inſtruct: *permitto Divis cætera. I leave the reſt to God.* *Horat. l. 1. carm ad Taliarch.*

Sis inconſiliis cochlea, in factis Aquila Leaſurely

2. *Signe of a Good Intention.*

In every matter to be ſo affected as if one ſhould demand, to what purpoſe are theſe things? hee

should answer with all readines, For the greater glory of GOD. Why are those things? For this very end: why the other? for the very same. As a Traveller being asked whither he takes his way, answereth without delay, To *Ingolstad*, or *Vienna*, or to *Prague*, or *Rome*. And if hee understand himselfe to be never so little out of his Iourney, returneth as soone as can be into the Kings High-way. He which determineth to walke abroad onely for recreation sake, many times carrieth neither bread, nor mony with him, for indeed it is not his mind to turne into any place of repast. But they which are to goe a long Iourney, take either mony for the way, or victuals, as men commonly use from a Country Town, and as soone as the belly begins to grumble, and the empty bulke to complaine, they draw their provision out of their Scrip, and cheare up their barking stomack. Even so a man of Right Intention, which never but remembreth himselfe to be in a Pilgrim state, when

when he is wearied with travaile, and begins to feele the troubles of this life more heavily, presently renewing a Right Intention with himselfe: *And for whom doe I these things*, saith he, *for whom doe I labour, for whom doe I read and write, for whom doe I stand and run? Is it not for God? doe I not endure all these things for Gods sake? Therefore bee gone faint heart, be gone weerines; be gone ease and idlenes, get thee farre enough impatience, bee packing yee mischievous companions. If all these things be done for God, as it is meet they should bee done for him onely, therefore I will patiently, and readily, and willingly both doe, and endure these things every one. Thus I goe forward, for thee Lord; all things are both easie and pleasant to me, O Lord, for thy sake. They doe otherwise which leade their lives like a walking for recreation, which carry neither victuals nor mony with them; they want both a serious and sincere intention: silly men, prone to all kind of entisements, whose soule was given them*

for Salt. Their course of life, is to walke for recreation sake, whither their feet carry them, whither their affections run before. Not so those true Travellers, which have both victuals, and mony, not onely a serious, but also a sincere intention.

3. *Signe of a Good Intention.*

Not to be vexed, nor disturbed in thoughts about doing matters, which may call a man away from prayer, from the care of conscience, from the remembrance of God. He which is of a sincere intention, bends himselfe to this, that he may doe according to his strength and ability. *Chrysostome* observeth, that he was as much commended of the good man in the Gospell, which received two Talents, as he that received five. *Chrys. Hom. 41. in Gen.* But thou wilt say perhaps: Why was like honour given to both of them? Because there was like diligence in both, although about an unlike summe of mony. This falleth out very often, that two employ their

paines

paines in the ſame matter, but altogether with unequall effect, one being far exceeded by the other. Yet may it come to paſſe, that both of them hath gained an equal reward with God howſoever, who reſpecteth not of what kind the worke is, as from what kind of endeavour and induſtry it proceedeth. There be ſome that excell in ſtrength, or wit, or underſtanding, and thoſe things which are exceeding hard to others, they doe as it were in ſport. Others againe there bee, which either have ſorry ſtrength, or an unhappy, groſſe, and dull apprehenſion; theſe although they ſweat, and try all their force, and ſpend all their endeavour in a buſines, yet at length a homely Pitcher comes forth, a worke without all grace and beauty. And whether of theſe are worthy of the greater reward? many times thoſe, whoſe worke as it were too devoid of skill, is deſpiſed of all men. Gods Iudgements are exceeding different from mans. And this may worthily cut off the wings of their

pride,

pride; which excell in quicknes of wit, or have the graces assisting them in all things; and advance the other, and adde courage to them, seeing it is a thing of no moment to please the eyes of men, but exceeding great to please Gods. Worthily *Thomas* of *Kempis*: *If God*, saith he, *were alwaies the very intention of our desire, we should not be so easily troubled for the thwarting of our senses.* *Kemp. l. 1. c. 14. n. 1.*

Put in courage

Crossenes

4. Signe.

After the finishing of a work

When a Worke is finished, not to run about, and keepe a fishing after other mens Iudgements. There be some which like Stage-players, when they have Acted their parts enquire, How did we please? doth no body applaud us? So these are wont to enquire; What doe great men thinke of me, and my worke? have I given satisfaction, what have I pleased them? why doe they not speake? An evident signe of a corrupt intention. For he which is of a sin-

cere

cere intention, ſaith thus with himſelfe: *I know whom I have beleeved, and I am perſwaded that he is able to keepe that which I have committed unto him againſt that day.* 2. *Tim.* 1. 12. I truely have done what I was able, and that with a ſincere mind for the divine honour: whether commendation follow after or not, all is one to me, I know how eaſie it is for one that is willing in earneſt to ſerve and pleaſe God.

There was one that found a Iewel-ring of very great worth, which carrying preſently to the next Shoomaker: Tell me I pray, quoth he, good Sir, at what price doe you eſteeme this Ring with the ſtone in it? The Cobler, which had more skill in a piece of Leather then in Gold *and Iewells: The curious ſhew,* ſaith he, *may perchance make it richly worth three Florens. Which I pray was the verieſt foole of theſe two, whether he that asked the queſtion of ſuch a one, or he that returned ſuch an anſwer? Surely he that found the Ring in my conceit was the fooles bauble, which*

carried

carried a Iewell to bee prized, to a Iudge that had no skill at all in Iewells. Deeds performed with a good intention, are Iewells, of an invaluable price: but why doe wee aske mens eares and eyes concerning them? these know lesse how to esteeme of them, then a Cobler of Diamonds; especially seeing the intention, which gaineth worth to the deed, can never bee throughly knowne to any man. A Nut-shell and the Sky, a drop and the Ocean, a little stone and the whole earth, admit of no reasonable comparison one with the other: much lesse that which is done with a good intention, suffers it selfe to bee compared with that which is done with an evill one. And how then can eyes be Iudges in this case? why doe wee foolishly contend before them about the dignity of our Pearles? It is God onely which knowes how to value them, we must leave all to his judgement, to his wee must stand. By men vertues and vices are esteemed for the most part not according to desert, but popular conceit. In this kind there is no end of errour.

Bebble

Peoples fancy

5. *Signe.*

5. Signe.

Not to be troubled or daunted at the croſſe event of any matter or buſineſſe, ſeeing at whom our intention muſt aime, reſpecteth not ſo much what is effected, as in what ſort, with what intention, with what diligence any thing is done. That great Apoſtle *Iames*, as they report, gained no more in all *Spaine* to the Chriſtian faith, then eight Perſons, ſo returning as it were after a fruitleſſe Iourney to *Hieruſalem*, hee laid downe his head under *Herods* Sword. Was not God ready to give the ſame reward to *Iames*, as he did to other the Apoſtles, which converted Kings and whole Kingdomes to Chriſts Religion? The ſame in every reſpect, and peradventure greater. For God did not give him charge what he ſhould effect, but what he ſhould doe. The Seed was to be ſowne by the Apoſtle, the increaſe of the ſeed was in Gods hands. This a man of an upright intention throughly conſidereth, that it is

Was beheaded

his

his part to labour; and Gods to prosper the worke. Therefore when his Art faileth him, when nothing goes forward, when any thing turneth to his ruine, when his hope is utterly voyd, hee is scarce a whit troubled, for this saith he, is not in my power, but Gods. I have done what I was able, what I ought, what was fitting. Did the matter fall out contrary? this is the condition of humane things. And this is very necessary to be knowne, for it is not unusuall, that even the greatest paines may faile of their gaines, and any worthy labour whatsoever may be to no purpose. Shall a man therefore be tormented in mind? by no meanes. If he be of a good intention, he will commit both faire and foule events, to Gods disposing, not distrusting the divine providence. Christ himselfe in the last foure yeares of his life, how many did he win by his most divine Sermons? you shall number not very many. The Apostles turned farre more to the true religion.

In like manner he which enterpriſeth nothing but with an holy intention, although he be ſenſible of his wants in many things, although he find many pravities and imperfections in himſelfe, yet he doth not preſently looſe his courage, he is not aſtoniſhed, he is not daunted, but as much as his owne miſery depreſſeth him, ſo much the mercy of God lifteth him up; neither doe things wind ſo ill at any time, that they are able to change his good intention. In proſperity and adverſity his heart is all one, that is alwaies bent upright to God. All other things hee treadeth like the Clouds under his feet, hee ſets his mind like the Firmament againſt all caſualties and incurſions of fortune; hee beholdeth all things with a contented and chearefull eye. His mind is alwaies equall, and ſuch as goes on in a pleaſant courſe, and continues in a quiet ſtate. Therefore hee commeth to that paſſe, as to obtaine that great and God-like diſpoſition, Not to be ſhaken. *No evill ſhall happen to the juſt: or as ſome read it:* Whatſoever can happen to the juſt,

juſt, ſhall not trouble him. *Prov.* 12. 21.

6. Signe.

At the accompliſhment of any thing, to ſhun vaine glory, and all Phantaſticall conceits. Who is he, and wee will praiſe him, which never applaudes himſelfe privately, which eſteemeth not highly of his owne labour, which heareth not from his owne mouth, well, bravely, excellently, who could have done better? But this is nothing elſe then to make baſkets whole weekes, and when all is done, to throw the worke in the fire. *They were vaine in their imaginations, and their fooliſh heart is darkned. Rom.* 1. 21. There bee ſome which praiſe their owne things onely, other peoples they condemne, and paſſe over with ſilence; they receive their owne praiſes with open mouth, even as the hands of the unskilfull, other mens they entertaine with a dejected looke, brow, eyes, and when they cannot diſprove them,

Sacrifice to *Vulcan*

yet

yet they never like them. Theſe People not borne for God, but onely for their owne credit doe hide mighty mountaines of pride under a modeſt brow. Nor does this pinching praiſe of other mens vertues proceed from any thing elſe, then from a mind greedy of their owne honour; hee which feareth that his owne commendations will be impayred by anothers, is very wary that nothing ſlip from him, wherein another deſerves to be commended: hee hateth equalls in the raigne of glory. *Annæus Seneca* here giving a touch to the purpoſe: *Keepe that yet in mind*, ſaith he, *which I told thee a little before: It is no matter at all, how many know thy uprightnes. Hee which would have his vertues to bee made a common talke, laboureth not for vertue, but glory. Wilt thou not be juſt without glory? but beleeve me thou oughteſt to be juſt ſometimes with infamy. And then, if thou be wiſe, an ill report well gotten, is pleaſing.* Sen. *Epiſt.* 113. *fine.* The Patriarch *Iacob* upon his death Bed: *Dan,*

Take notice of Opinion

Mala opinio bene parta deleſtat.

Dan, ſaith he, *ſhall be a Serpent by the way, an Adder in the path, that biteth the Horſe heeles, ſo that his Rider ſhall fall backwards.* Geneſ. 49. 17. The *Adder*, being a Serpent of no great body, hideth himſelfe in the Sand, that he may bite the Horſe heeles which paſſeth that way, to make him caſt his Rider in a furious fit. The Divell moſt like an *Adder*, whilſt wee goe in the narrower path of vertue, covers himſelfe in the duſt of humane praiſe, that he may ſting the Horſe heele, that is, a right intention, and ſo overthrow it under a colour of vaine glory. He which is of a good intention doth moſt warily avoyd this *Adder*, and in every place continually cryeth out: *Not unto us O Lord, not unto us, but to thy name give the praiſe.* Pſal. 115. 1. To God onely be glory: the Lord of Hoſts, he is the King of glory.

7. Signe.

Not to have the leaſt touch of envy. He which ſtudieth onely for the honour of God, little regardeth

gardeth, although he have equalls or yet ſuperiours in skill and knowledge. He deſireth that nothing ſhould bee performed by him onely, nor doth hee ever wiſh, not to bee excelled of another: he never envieth one that ſtands above him; that which is great in others, he debaſeth not, that his owne things may be extolled. *Moſes* gave us a moſt worthy example of this point. There came a young man to ſtir up his anger againſt others, for he accuſed them of ſtrange Prophecying. The Divine Scripture relateth the matter thus: *And there ran a young man, and told* Moſes, *and ſaid*, Eldad *and* Medad *doe Propheſie in the Camp. And* Ioſhua *the ſon of* Nun, *the ſervant of* Moſes *anſwered, and ſaid: My Lord* Moſes *forbid them. And* Moſes *ſaid unto him, Envieſt thou for my ſake? would* God *all the Lords people were Prophets, and that the Lord would put his Spirit upon them.* Numb. 11. 27. *&c.* It falleth out in Princes Courts, that an Embaſſadours, or any other duty

Arts and Sciences

Rare

duty is to be executed, and perchance one is choſen thereunto who was leaſt of all thought upon, he is left, who ſuppoſed that he ſhould be choſen before all men. Here he acteth a great matter, which can abſtaine from envy. The ſame commeth to paſſe among Clergy men: there are diverſe Offices among them, of governing, of teaching, of Preaching, of looking to this or that. In this caſe he is to bee eſteemed a man of great vertue, and a very good intention, which can behold another governing, teaching, Preaching, looking to this or that, with as much content as himſelfe. But ſometimes another diſpoſition bewrayeth it ſelfe. How often doth it happen that we would a mans poverty ſhould be releeved, but of our ſelves, (becauſe we would have both the wealth and the credit;) that conſcience ſhould be taught, but of our ſelves; that vice ſhould bee corrected, but of our ſelves; that Confeſſions in ſome caſes ſhould bee received, but of our ſelves;

that

that theſe or thoſe ſhould be ſaluted in all humble ſort. but of no body elſe then our ſelves; that Sermons ſhould bee preached to the people, but not by others, when we diſtruſt not that wee can performe it as well our ſelves or better. How few be the *Moſes* at this day which will cry out in earneſt, *Would God all the Lords people were Prophets? That all were his faithfull Embaſſadors, That all were fit to Governe, to teach, to Preach; would God it were ſo.* After the ſame manner when ſome are more aboundantly praiſed for their induſtry, for wit, for fidelity, for learning, for other endowments of Nature, of mind and underſtanding, if a man can heare theſe praiſes with indifferent eares, and not have the leaſt touch of envy within him, beleeve me, he alſo performes a great matter. But whoſoever is of a good intention will ſay heartily to all theſe things, *Would to God there were a thouſand ſuch, I envy not theſe nor the other. Would to God, my Maſter had as many*

praiſe-

praise-worthy Servants like this, as he desireth; I will discharge what lyeth in me with a faithfull endeavour, I will suffer my selfe to beexcelled by thiuor thatman without envie. These good words are common, and better then these. This fellow is not so trusty and diligent as he is beleeved to be: This same man in troth hath no great learning: Hee is one of no such great worth, as he is supposed: This is to teare other mens praises with an envious tooth, and then at length to admire himselfe for a brave fellow, when he hath all men in poore estimation beside himselfe. All which things are quite contrary to a good intention. But O Envy, O mischievous beast! how many Courts, how many, I may almost say, Religious Houses dost thou either overthrow or infect? O envy alwaies the greatest enemy to other mens good! Hence is that wearinesse, and tossing of a mind that never lyes still, and sorrowfull and sick: enduring of any rest. From thence commeth heavines, and repining,

and

and hatred againſt other mens proceedings, and a thouſand perturbations of a wavering breaſt: from thence commeth that diſpoſition of men deteſting their owne quietnes, and complaining that they have nothing to doe: that others are promoted to honourable functions, and they neglected. A mind left to its owne ſwinge, and not ſufficient for it ſelfe, beates upon theſe things. And who is there, which if he have done any thing worthily, and the honour of the deed redound alſo to another, will not preſently utter with indignation: *I made theſe Verſes, and another carried away the grace. Others triumph in my victories, and I am led like a Captive.* But to be delighted with other mens harmes, is not the pleaſure of a man, but of the Divell To bee vexed at other mens happines, is an eternall miſery. Theſe not rivolets, but whole ſtreames of emulation and envy, doe flow from the fountaine of a naughty intention, before a *Right Intention* they are dryed up.

Hos ego verſiculos feci, tulit alter honores.

To be able to make no accoun
of mens judgements, this is on
of the greateſt and moſt neceſſar
Arts that can be. He will neve
be a man, whoſoever hath n
learned exactly to performe thi
This all wiſe men will cry out un
to us upon every ſide, that th
Iudgements of men are not to b
feared. It is below the dignity o
a Chriſtian to be toſt hither an
thither with the Iudgements o
men, and a mighty miſchiefe i
deed, to hang upon other men
opinions, as it were by a threa
For what felicity is there ſo m
Meane derate, which can avoyd ha
cenſures? It is a caveat of th
Ancient: *If thou wilt bee bleſſe
thinke upon this firſt of all, to ma
no account, and to bee made no a
count of. Thou art not yet happ
if the multitude have not yet di
deigned thee.* But far more exce
lently *Thomas* of *Kempis*: *Reſto
thou thy heart*, ſaith he, *firmely
the Lord, and feare not the Iud
ment of men, as long as thine co
conſc

conſcience aſſureth thee to be godly and innocent. A good and bleſſed thing it is to ſuffer in that manner, Kemp. *l.* 3. *de imitat. c.* 37. *n.* 21. If thou be praiſed thou art never the holier, and if thou be diſpraiſed thou art never the worſer. What thou art, thou art; neither canſt thou bee tearmed greater, then thou art by the witneſſe of God. If thou conſidereſt what thou art in thy ſelfe inwardly, thou wilt not care what men ſpeake of thee: man regardeth the deeds, but God weigheth the intentions. He which is of a ſincere intention, therefore dreadeth not theſe Iudges. 1. Becauſe he findeth very well how grievouſly they may be deceived in many things, and learneth this even from himſelfe, who was ſo often deceived in judgeing others. 2. He knoweth that nothing commeth unto him by theſe Iudgements, and nothing is taken away. Such every man is, as he is in Gods eyes, and no more. Truely no more, although men lade him with commendations. 3. Becauſe he hath

is added

his conſcience for a witnes, that he dealeth with a ſincere purpoſe. 4. He knoweth that no body ever can pleaſe all men. neither *Peter* nor *Paul*, no nor Chriſt himſelfe. 5. He knoweth likewiſe, that it is exceeding great vertue to be able to digeſt theſe Iudgements with Chriſtian magnanimity, which *Paul* of *Tarſus* could doe indeed, who although he were made all things to all men, yet hee freely cryed out: *But with me, it is a very ſmall thing to bee Iudged of you, or of mans Iudgement* (1 Cor. 4. 3.) 6. Becauſe God in time to come will Iudge theſe Iudgements, by a certaine Rule moſt exactly. Theſe things whereas a man of a good intention throughly underſtandeth, hee eaſily contemneth the Iudgements of men, as it were the barking of little Dogs, and never careth what he may ſeeme to others, but what he may ſeeme to God and himſelfe.

Proteſted

9. *Signe.*

In all things which doe pleaſe the fleſh, to be very temperate and

and continent, but if otherwiſe, it is a ſure token in a manner, that a man is too precious and deare to himſelfe. Selfe-love is moſt plaine-dealing, and moſt ſubtile withall. When ſelf-love gets the upper hand, it careth a jot neither for God nor man, it hath no conſideration at all either of Heaven, or Hell. It draweth all things with a favourable interpretation to it ſelfe. It looketh ever moſt diligently to its owne profit, pardoneth and pampereth it ſelfe freely in all things, but eſpecially it loveth eaſe and daintineſſe, theſe two bits, it caſteth both to Body and Soule, like a poyſoned ſop. It breeds all curious conceits, that it may win the mind, it inviteth to all kind of pleaſure, that it may captivate the body, and hath a ſpeciall care of this, that nothing troubleſome or diſtaſtfull may offend ſo good a friend. But it is a moſt true ſpeech of St. *Gregory*, and with him of all good men: *Even as when the body is at eaſe, the ſpirit waxeth feeble, ſo when that is troubled, the ſpirit* Exerciſed

waxeth strong. And as content doth nourish the flesh, so perturbations doe raise up the Soule. For shee is fed with delights, and this is quickned with sorrowes. Greg. *Tom. 2. in 3. Psal. pœnit.* The spirit waxeth feeble, when the flesh is at rest: for as the flesh is nourished with pleasures, so the soule with paines. If any man therefore incline his mind to ease and delicacy, he giveth signe enough of himself that he hath an impure intention, wherewith he regardeth not the honour of God, but his owne advantage, as a Maid Servant which helpeth a Hireth her selfe to Baker to worke for white bread. Such a one as this, as soone as he feeleth any trouble, draweth backe his hand, and returneth to his pleasure againe, and chooseth rather to lye like a beast in his idle commodity, then to make way through valorous attempts to a better estate; or if at any time he put forth his hand to difficult matters, he extendeth his endeavour no farther, then whither the desire of honour, and his

owne

owne reputation enforceth him. *Bernard* deciphering such a man as this, who lyeth hid under a religious garbe: *He is couragious* (saith he) *in all things that concerne himselfe, but a very Drone in things that concerne others; hee watcheth in his Bed, but sleepeth in the open Assembly. Even so selfe-* *philautia*
love is most couragious in all things that concerne it selfe, and goes cheerefully about to procure, whatsoever she conceiveth fit for her owne turne. In this case a man of a good intention most earnestly restraineth himselfe, and continually repeats that lesson, *Looke* Seeke
not after thy selfe, but God. not

10. *Signe-*

To do any thing with as good a will in private as in publicke, and to labour as diligently out of other mens sight, as if the eyes of all men were cast upon him, nor yet to stand upon the number of them that heare him, looke upon him, praise him. There be some that shed teares to make a shew,

and keepe their eyes dry, as often as they want one to looke on. There be some which labour tooth and nayle, as long as they are beheld, take away their witnesses and Spectators, to labour in secret will please them no longer. *Seneca* very worthily counselling a man that loves the open world too well, and desires to be gazed upon : *There is no reason,* saith he, *why the glory of making thy wit knowne, should bring thee forth, to the end thou maist discourse or dispute before people. Therefore,* sayest thou, *for whose sake have I learned these things? Thou hast no reason to feare, least thou shouldst lose thy labour, if thou hast learned them onely for thine owne sake. But to shew I have not learned for mine owne sake onely at this present, I will relate unto thee three excellent sayings which I have met with very neare the same purpose (Observe them I pray, especially you, whose whole desire is, to bee seene and heard of a great many. (Observe the same)* Democritus *saith : One man is to me instead of*

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the People, and the people instead of one man. Well likewise he, whosoever it was, who when hee was demanded to what purpose hee used so much diligence about that skill which should come to the knowledge of very few: Enough for me, *saith he*, are a few, enough is one, enough is none. *Worthily this in the third place:* Epicurus *when on a time he wrote to one of his owne Sect:* These, *quoth he*, I not to many, but to thee; for we are a The tre great enough for one another. These things my *Lucilius*, are to be taken to heart, that thou mayst learne to despise that pleasure, which commeth from the approbation of a multitude. *Senec. Epist. 7. at the end.* So many of us may say: One Angell to me, my conscience onely, God alone is instead of a City, instead of a Kingdome, instead of the whole World, instead of the eyes and eares of all men. It is enough to me, if a few, enough if one, enough if none know, what I have hitherto both done and endured. So every Christian unto

Vnus mihi pro populo est, et populus pro uno.

As much

Christ. We are a Theatre wide enough one for the other. O Christ, thou art a most spatious Theatre to me of Obedience, of Love, of Patience, and of all vertues: I am a Theatre to thee of a world of misery, and almost all kind of vices. This is a sincere intention which laboureth onely for the eyes of God, and endureth all things for the same; mens eyes it regardeth alike, whether they looke on, or off.

11. Signe.

Not to be put out of heart with dispraises, nor deterred from good proceedings by others in a world of respects. It is well knowne what answer *Bernard* very fitly retorted upon the Divell. The Divell had praised him exceedingly, and how excellently dost thou this, how admirably! when hee was nothing moved, the crafty Foxe turned his stile, and, to what purpose at all is this that thou dost, how foolishly, and how unhandsomely goest thou about

about all things? leave off for ſhame, thou buildeſt Houſes for flyes. Hereunto the holy man made this anſwer onely: I began not for thy pleaſure, neither will I give over for thy pleaſure. (The Acts of St. *Bernard.* The uſe of this ſaying, St. *Ignatius* declareth. *l. Exercit. de. digneſc. Scrup.*) This briefe forme of ſpeaking a good intention uſeth: I began not that I might be praiſed, neither will I give over when I am diſcommended. But thou maiſt ſay perhaps: if a Maſter, or Miſtris, or any body elſe, for whoſe ſake a man takes paines, and of whom the worke deſerveth to be well accepted and approved, and yet he maketh apparant ſhew that it very much diſliketh him, who would not take that grievouſly? Truely a man of a pure intention will not take it grievouſly, but will reaſon thus with himſelfe: I have done what I was able, and that with a very good meaning, but that I have not given ſatisfaction to this man or the other, I interpret it to be no great damage,

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so long as God and I be friends; here unlesse I much mistake my selfe, I am not blame-worthy. For a man to hope to please all men, is most idle hope. Shall I therefore be ready to hang my selfe, because I am not commended, because I have displeased? I began not for these trifles, for these I will not make an end. God is to me both the reward of my labour, and my praise, and all things. Thus a good intention discourseth. And he truely enjoyeth great tranquillity of heart, who careth neither for praises, nor reproaches. Happy is hee which deserveth this report, *Thou carest not for any man, for thou regardest not the persons of men. Mat.* 22. 16. It is an old saying and a true: Despite, Suspition, and Respect overthrow the world. It is no part of honesty so to respect others, as to forget thy selfe: Be yee harmelesse as Doves. *Mat.* 20. 16. *Lots* Wife cast back her eyes upon *Sodome* and the fire that rained downe, and so perished. *Stephen* turning away his countenance from

Despectus, suspitio, & respectus evertunt orbem.

from the ſtony Haile looked up to Chriſt, and ſo ended in a moſt godly manner. It is the ſaying of Chriſt: *What is that to thee? follow thou me. Iob.* 21. 22. Whether others blame, or commend thee, what is that to thee? Looke upwards to Chriſt, follow him. Deſpiſe the reproaches of others with a right intention. It is no fault to be diſpraiſed, but to doe things worthy of diſpraiſe.

Stones throwne as thick as Haile

12. *Signe.*

To be ever ready prepared for all aſſayes. *Philip* 3. King of *Spaine* did commonly uſe this Motto. *Ad utrumque. Againſt both.* Or, *For all aſſayes*, which a Lyon did expreſſe, who in his right Paw held a Croſſe and an Olive branch, and a Souldiers Speare in his left. A man of a good mind and intention, is *ſo provided againſt both*, that he maketh almoſt no difference betwene adverſity and proſperity, wealth and poverty, honour and contempt, favour and neglect of himſelfe, health and ſickneſs, long life

Emblem Poeſie Preſent.

life and ſhort: It is all one to ſuch a man as this, to lead his life in riches, or in want, in ſicknes, or ſoundnes, in a ſmiling or frowning fortune; he is indifferent towards all theſe things, as it ſhall pleaſe God to diſpoſe from above: He looketh after God; whether he come to God by this way or that, is no matter to him, ſo he come to him. He that doth any thing ſo preparedly, there is no doubt but he doth it willingly. It belongeth to *Mathematicians* to diſcourſe of numbers, lines, dimenſions, and circles, but whether they draw their Mathematicall figures in paper, or wood, in lead, or ſilver, or elſe in the ſand, they ſticke not upon that, whereas all their Diſputation is employed about abſtracted quantity, as they earme it. So, as many as doe give their mind in earneſt unto vertue, are bent upon God and his honour with their whole intention: if now it be as expedient for them to attaine to this marke, as well by adverſity, as proſperity, by ſickneſſe, as by health,

Readily

health, by penury, as by aboundance, they make no queſtion in the world, being contented with their lot, and prepared *For Both*, every way tractable; for ſo they take all things that happen in good part: there is none of theſe but ſaith even an hundred times in oneday: *My heart is ready O God, my hart is ready.* *Pſal.* 57. 8. and 108. 1. *I will freely goe on whither thy pleaſure is. But if all kind of adverſity, if poverty, ignominy, ſorrow, can ſhew me a ſhorter and ſafer way to God, then proſperity, then riches, honour, pleaſure, here they are throughly reſolved before riches, honour, pleaſures, to embrace poverty, ignominy, ſorrow with open armes, and not to complaine at all of the difficulty of the way, ſeeing it leadeth to ſuch a joyfull ſtate of life, and that eternall life.* Whoſoever is come to this underſtanding of matters, hath a full perſwaſion, that all things which are in the World, are governed by God in the fitteſt manner; he knoweth that all theſe things which wee ſigh at, which

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so much trouble us, are tributes of Nature, from which wee are neither to hope, nor to aske for immunity, whereas these so things doe not happen, but are Decreed. And indeed by this meanes a man of a right intention doth ascend to that height, that hee beginneth now to wish, or hope for nothing, to desire nothing, to feare nothing but God, and wickednes, him as the chiefest good, that as the greatest of all evills. If we should cast an account of all these signes, the totall summe will bee this. 1. To set upon nothing turbulently. 2. To be lead with a continuall love to a good intention. 3. Not to be solicitous about the affaires of the world. 4. After things are done to take no care what other men thinke. 5. Not to bee troubled for the unhappy event of a matter. 6. By all meanes to avoyd vaine glory. 7. To keepe himselfe free from envy. 8. To know how to contemne the Iudgements of men. 9. To bee very temperate in all things that are pleasing to the flesh.

Sinne

fleſh. 10. Not to ſue for the open World, not for Spectators or Auditors. 11. Not to bee ſeduced with opinions, nor dejected with diſpraiſes. 12. Touching every ſtate of life, to be indifferent and prepared for all aſſaies. *Truely God is loving unto* Iſraell, *even unto ſuch as are of a cleane heart. Pſal.* 73. 1. Such as labour onely for this one thing, that they may find theſe ſignes of ſalvation within them.

Led away

CHAP. X.

The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light. Mat. 6. 22.

THe Ancient were of opinion that the principall beauty of man is in the eyes, foraſmuch as in theſe the comlines of face hath taken up her chiefe ſeat. For although the Symmetry or due proportion of the whole countenance be required to forme, yet there is

Looke

no

no part in the face, whereby the mind and the affections thereof doe ſhine ſo clearely, as through the eyes. Surely by theſe glaſſy Beſides the heart appeares, they are the interpreters of inward deſires, as *Quintilian* eloquently, *O quam bene quicquid volunt imitantur oculi!* O how well do the eyes imitate what they will: whereupon old Poets in their praiſes of the beauty of Goddeſſes began at the eyes. *Homer* hath his gray-eyed *Minerva*, his black-eyed *Iuno*, and his rolling-eyed *Muſes*. This opinion of the Ancient, that the faireſt in man is in his eyes, is moſt certaine of all, if we ſhall ſpeake of the inward Pulchritude of man. *Si oculus tuus ſimplex fuerit, totum corpus lucidum erit. If thine eye be ſingle, thy whole body ſhall be full of light.* Theſe eyes doe procure man admired beauty; they make him all faire. By the eye the intention of man is ſignified, as is to be ſeene by the drift of our Saviours Diſcourſe: If a man have a good meaning, it ſeaſons all the reſt of his

his Actions with goodnes. And how this ſtands in it ſelfe, wee will endeavour to ſhew in ſome briefe concluſions following, ſuch as ſuite with the conſent of Divines about this matter. 1. Of every good worke acceptable to God there are three conditions. 1. That malice be abſent. 2. That Grace be preſent. 3. That a right intention be not wanting. If any one of theſe bee deficient, it is a worke without deſert, neither gratefull to God nor profitable to men. As concerning the firſt condition, it excludes all works in reſpect of themſelves, or the Object (as they ſay) evill. Such are luxury, envy, anger, and the like. We can never call that good Cloth, which hath here a good thread in it. The next condition of a good worke is, That the Author thereof be in favour with God, which is the foundation of all worthy Offices: as long as a man is the enemy of God, ſo long hee does not that which is pleaſing unto him. *Cains* offering was not accepted, becauſe ſinne lay at the doore.

doore. And *Sauls* Sacrifice was rejected because he wanted obedience which is better then Sacrifice. And the third condition is a good intent, for even as those five foolish Virgins that slept were not to be admitted by the Spouse without Oyle, so neither our workes are approved of GOD without a right intention. Wee knocke at Heaven with vaine wishes, if the Oyle of a good intention be wanting unto us. *If thine eye be evill, thy whole body shall be full of darknes.* Mat. 6. 23.

2. *Conclusion.* All indifferent workes a Right Intention makes through Gods grace capable of eternall life. Indifferent workes are those, which of themselves be neither good nor evill, such as the necessary Offices of the body and life, as to eate and drinke, to write, to walke, to paint, to sleep, to labour, to sell, to traffick, or the like. For all these have nothing beyond the power of Nature. But if a good intention bee joyned with them, they put on a new dignity, and win an eternall reward,

reward, ſo that fountaine of all merit the Divine favour bee not abſent. So by dyning, by ſupping, by ſleeping and the like, our moſt bountifull God would have us amongſt other things enabled to attaine Heaven, when as whether we eate or drinke, or whatſoever we doe, we doe it to his glory. For in ſuch an Action as theſe, thoſe three things which I ſaid meet together. 1. Malice is abſent; for to eate, to drinke, to ſleepe and the like have no evill of themſelves. 2. Grace is preſent, for this we admit. 3. A Right Intention is not wanting.

The third *Concluſion* is this: 1. An evill intention doeth ſo vitiate every Action, although the moſt excellent, that it makes it of no worth at all. What can a man attempt more generous, then to caſt himſelfe alive into the flames? yet if the grace of God and a right intention be wanting, this enterpriſe hath no vertue, no praiſe. Moſt remarkably. St *Paul.* 1 *Cor.* 13. 3. *And though I beſtow all my goods to feed the poore, and though*

though I give my body to be burned, and have not charity, it profiteth me nothing. 2. An evill intention makes every indifferent worke whatſoever preſently evill. For if a bad intention corrupteth every good Action, yea the beſt of all with her contagion, how much more thoſe that be ſcarce good? A wicked intention is a moſt contagious plague; whatſoever it breathes upon, it kills. Wherefore to doe or ſpeake any thing that thou maiſt be eſteemed or praiſed hath no good in it, becauſe the very fountaine is naught. a Purpoſe ſmelling of vaine glory. So to buy, to ſell, to exerciſe any Art, onely that thou mayeſt be rich; ſo to take meat and drinke, to enjoy reſt, to give ones ſelfe to diſcourſe, to play, to ſport, onely becauſe it is pleaſant and delightfull, is of no value, and to be rejected. 3. An evill intention joyned with an evill action is worſt of all, and a faire booty for the Divell. *Iſidore. l. 3. Sent. c. 63. fine. Bonus male uti malum, ſic malus male uti peſſimum eſt, To uſe*

good things ill (saith he) *is evill, so to use evill ill is worst of all.* Of this sort are, to steale that thou maist have what to spend upon play, upon gluttony, and unchast desires. To excell in pride of cloths, that thou maist entice others to lasciviousnes; to take away anothers good name, that thou mayest doe him a mischief; to be high flowne in wine, that thou mayest have the better courage to villany; to be given to covetousnes, that nothing may bee wanting to pride, and the like. This is truely to run with both feet, or as fast as can be to Hell.

4. *Conclusion.* An indifferent intention coupled with an indifferent worke is of no desert with God. It is the common saying of Divines, No worke meerely naturall is worthy of eternall life. As to exercise a mechanicall Art for lucre sake onely. To abstaine from eating but for better health, to fetch accustomed walkes, no otherwise then to deceive the time. These actions can never be reckoned amongst vertuous Offices.

ces. And this also is pronounced out of the Schooles of Divinity. Every worke availeable to eternall life must of necessity have something supernaturall, which it acquires by a right intention to God. The Divine Leaves doe so much commend the sacred Building of *Solomon*: *That there was nothing in the Temple, which was not covered with Gold. Yea the whole Altar of the Oracle he overlaid with Gold* 3. King. 6. 22. Our cogitations, our speeches, our deeds must be so clad with the gold of a good intention, that there may be nothing in the mind, nothing in the mouth, nothing in the hand which participates not of the nobility of this Gold. I pray yee, say, what is the body without the soule? it hath neither sense, nor forme, nor motion, but is a miserable Trunke. What is a Tree without a roote? What a House without her foundation, and building? such is an Action without a Right Intention.

5. *Conclusion.* A man of a sincere intention in all things remaines

maines one and the ſame immutable, unſhaken, and which one would wonder at, never erreth to his owne or anothers hurt. *Solomon* affirmes this. *Prov.* 12. 21. *There ſhall no evill happen to the juſt: but the wicked ſhall bee filled with miſchiefe.* Thoſe accidents of life cannot bee avoyded, but that ſometimes we ſhall bee merry, ſometimes ſorry, ſometimes cheerefull, ſometimes dumpiſh, ſenſible now of theſe, now of thoſe alterations, but (as *Thomas* of *Kempis* ſpeakes. *Imit. Chriſti. l.* 3. *c.* 33. *n.* 1.) *A wiſe man and well inſtructed in ſpirit ſtandeth over theſe mutable things, not attending ſo much what he feeles in himſelfe, or on what part the wind of inſtability bloweth, but that the whole drift of his mind may make forward to the right and beſt end. For ſo he ſhall continue one and the ſame, immoveable, when the* Immediately *eye of his intention being ſingle, it keepes a right courſe through ſo* Straight *many various chances unto God.* It is the part of folly and very fender wit, to meaſure things ra-

ther by casualty of fortune, then reason. It falls out on a sudden, that diverse winds struggle one against another, but if the East or West wind bee highest, faire weather and cleare daies hold out. So in a man of a sincere intention, diverse affections doe strive among themselves. But hee, the single eye of his intention being immediatly directed to God, passes safe and sound through most
Different contrary events, and by how much his intent is more pure, by so much more constant is hee amids all stormes, nor suffers himselfe to be drawne away from himselfe, never but throughly contented with whatsoever it pleases God to send. So he yeeldeth all things to change but his mind: even as if one weareth a Head-peece to day, a Hat to morrow, the day following handles his Spade, not long after his Pen, and now layes himself to sleep on straw anon upon a Feathers. So changes his Clothes, or his Bed, not the cheere of his brow or mind. Such is a man of a sincere intention,

alwaies

alwaies like himselfe in this onely respect: hee composeth all things to Gods greater glory: I say not, hee feeles not adversity, but over-comes it; that's the part of marble, this of a man. *If thou intendest and seekest no other thing* (*saith the same* Thomas *of* Kempis *Imit. Ch.* 2. 4. 1.) *then the pleasure of God, and the profit of thy Neighbour, thou shalt enjoy inward freedome. If thy heart were right, then every creature should be a Looking-glasse of life to thee, and a Booke of holy instruction. I added before, that he can never goe astray, who verily is of a right intention, who lookes with a single eye, because* all things worke together for the best to them that love God, Rom. 8. 28. *And how can he erre at any time from truth and goodnes, which in all things that he doth, most gladly embraceth God in his intention, the very truth and goodnesse? I know the wisest men that are offend in many things. I know there is no man so circumspect but his diligence sometimes failes him, none so mature, whose judge-*

ment miſhap drives not upon ſome untimely fact. None ſo fearefull of offences, which falls not into them, whilſt he ſhuns them. So Seneca, lib. 3. de Ira, c. 14. *But theſe politicke errours (ſo we may tearme them) prove many times a caution and document to the party miſtaking, nor leſſe good to others. Thoſe three wiſe men out of the Eaſt were in an errour, when they turned aſide to* Herod *that moſt capitall enemy of the new King, yet becauſe their intention was moſt right, this errour was a benefit as well to themſelves, as to all Chriſtians. It was better ſo to erre, that many might unlearne their owne errours. No oftner will a good meaning man ſlip (to ſpeake in a politique way) otherwiſe then to his owne and other mens advantage. If thine eye bee ſingle, thy whole body ſhall be full of light. All things worke together for the beſt to them that love* God.

6. *Concluſion.* The greateſt enemy of a Right Intention, is the deſire of humane praiſe, and the father hereof Self-love, never but wickedly witty. We men ſubtile

in our owne affaires, are moſt like to Catts, a Catt howſoever ſhee tumbles from an high place lights upon her feet, and falls at laſt to ſtand. So in what manner ſoever God dealeth with us, whatſoever he threatneth, whatſoever he promiſeth, we likewiſe fall back to our own ſelves, and ſtand upon naughty feet, and evill affections. *Blandimenta carnis hæc noſtra ſunt ſulcimenta. The blandiſhments of the fleſh, theſe are our props, upon theſe pillars we inſiſt. What is ſweet, what pleaſing, what delightfull to the fleſh, this is moſt greedily ſought of us.* It is moſt truely ſaid of one. *In many things the eye of a pure intention is dimme, for wee preſently looke backe upon ſome delectable thing which comes in our way. Yea very ſeldome is there found any one wholly free from the blemiſh of his own inquiſition. So the* Iewes *heretofore came into* Bethany *to* Martha *and* Mary, *not for Ieſus ſake onely, but that they might ſee* Lazarus *who was raiſed from the dead. Ioh.* 12. 9. The eye of the mind is therefore to be cleared, that it Kemp. 1. 3. c. 33.

may be ſimple and right, and lifted up beyond all occurrences unto God. Whatſoever the matter be, if any enquire why thou doeſt ſo, thou wilt returne no other anſwer then this: *Becauſe it ſo pleaſeth me, becauſe it delights and is Hony to me, becauſe it agrees with my ſtomacke, tis my meat; I am fed with it, my deſire waites upon it, tis my pleaſure, and ſuch like.* In this manner wee alwaies favouring our ſelves give order for our meales, thus we ſpeake to have our clothes made, thus wee faſhion our Houſes, thus we affect Titles, thus we doe all things with a pleaſing indulgence and gentle affection towards our ſelves. Yea we play the part of Catts to a haire. *Illud felium feliciter imitamur.* They are ſeerce ever ſo farre tranſported from home, but they know how to returne home againe: So wee though wee make a diſceſſion from our ſelves for a while by a right intention, yet ſhortly wee come backe to our ſelves, and thoſe profits, delights, gaines, and what-

whatſoever we account of, wee ſeeke with the ſame induſtry as before. No otherwiſe doe wee jumpe into the Proverb uſed by St. *Iames* then Hypocrites, *The Dog is turned to his vomit againe, and the Sow that was waſhed, to her wallowing in the mire. Iam. 2.* 22. When all things deceive us, we hold that faſt in our teeth, ſo it pleaſeth me, and ſo, many times are we evill to our minds ſake. *But a faithfull man who can find? prov.* 20 6. which never ſeeketh himſelfe, but GOD in all things.

7. *Concluſion.* To lift up himſelfe alwaies with a right intention to God, to beare all things with a contented mind, to aime at the will and honour of God in all things, is Heaven out of heaven, or a heaven on earth, and that royall Banqueting-houſe of eternall bliſſe, wherein we drinke healths of the higheſt good. *Auguſtine. Whatſoever GOD gives thee otherwiſe* (ſaith he) *is leſſe then himſelfe: Celia non gratis, ut aliquid ab eo accipias: gratis cole,* Lib. 5. Hom

et ipſum accipies. Quod enim dulcius a Deo præmium, quam Deus ipſe? Thou ſerveſt him not freely, to receive ſomething of him; ſerve him freely, and thou ſhalt receive him. For what ſweeter reward from God, then God himſelfe? Doth not the moſt munificent God deale very lovingly with us, which thus invites us to his ſervice? By how much greater wages thou askeſt, the dearer ſervant thou art to me; but thou canſt aske no more then my ſelfe, the chiefeſt good; this very thing I will not deny thee, if ſo be thou diſpoſe thy actions hereunto. How ſweetly would it allay our deſires, if one would promiſe us five pieces of Gold for every houre, ſo that every houre twice or thrice one would confeſſe in earneſt, that what he does, he does it meerely for the gold ſake. O yee Chriſtians, doe we then at length perceive thu? every houre may we earne not five pieces of gold, but the chiefeſt, but all, but infinite good, ſo that what we doe every houre, we refer to the honour of the higheſt good, but with ove onely briefe cogitation of this ſort.

ſort. My God, I doe this for thy honour, Lord for thee all things. Whilſt wee follow the warfare of this life, we muſt continually cry, For the Lord, & for Gedeon. Iudg. 7. 18. To God, and his divine glory. To God, and his heavenly Will. *So much briefly for your quicke diſcerning of a ſingle eye, or Right Intention in 9. concluſions going before. Now a word or two to men of all ſorts, for the better influx or drawing light into the body thereby.*

CHAP. XI.

An Exhortation to the Clergy, to Courtiers, to all ſorts of people, for the exerciſing of a Right Intention.

To the Clergy.

WHereas a Right Intention is the Rule of all humane Actions whatſoever, there is nothing more to be taken heed of, then that it be not thruſt away. For it falleth out for the moſt part, that the more delicate a thing is, ſo much the ſooner it is infected; the more tender, ſo much the more eaſily hurt; the more excellent, ſo much

much the more grievously impugned. A Right intention when she is in her perfect kind, is most delicate every way, most tender, and excellent, hereupon shee is so quickly infected, so easily hurt, and so grievously impugned. Religion indeed her selfe teacheth them that waite upon her charge to perform all things with right intention, but alas how easily and prone a thing it is to goe out of the right way, and nothing for the most part asketh lesse trouble then to deceive ones selfe. In this case let no man trust his habit, but let him search deeper into himself, and look to his intention with most vigilant eyes. There is nothing more usuall with the Stygian Lyon, then to cover his terrible maine with a holy garment. There be 3. things of a lurking disposition, saith *Bernard*, unlawfull dealing, a deceitfull intention, & an unchaste affection. *Bern. in Serm. brev. Serm.* 2. Although thou avoydest unlawfull dealing, and an unchaste affection, thou canst not so easily beware of a deceitfull intention, which knowes how

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to conveigh it ſelfe at a thouſand doores into the cloſeſt receptacles of the heart. And mark I beſeech you, with whatencroaching policy a falſe intention wandereth all about. What is more commendable in a religious man, then to be alwaies in action, and to be exerciſed one while in teaching the ignorant, an other while in comforting ſuch as are troubled in mind, ſometimes in making Sermons, then in admoniſhing the ſick. But with what ſecret malignity doth a wrong intention inſinuate it ſelfe into theſe very actions that are moſt religious. For oftentimes we deſire nothing more then to bee doing, but not ſo much that wee may doe, as that we may rouſe our ſelves a little. We deſire to become publicke, not that wee may profit many, but becauſe wee have not learned how to be privat. We ſeek for diverſe imployments, not that we may avoid idlenes but that we may come into peoples knowledg. It is not onely a punfull, but alſo a religious thing to preach, but to meaſure all the fruit of a Sermon

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not by the endeavour, but the event, to despise a small number of hearers, or such as are poore, simple, and rusticall, to let fly their endeavours at more eminent chaires though not in apparant pursuit, yet to make way thereunto by secret courses, and to discourse of those things in the Pulpit, which are more for admiration then instruction, which may make the auditors more learned, not more holy, is a plain argument of a corrupt intention. Of the same kind it is; to disdaine to visit meane people, or at least-wise not to be soready, as when there is occasion to visit men and women of high degree. It tends to the same purpose, to teach in the Schooles not without pompe and lofty straines, to shew himself excellent in Sciences, to looke big upon others as it were out of a Chaire of Estate, to set all their care upon this, that none or very few may carry the victory & praise away from them: moreover to take most things in hand rashly, lightly, and unadvisedly, & to doe almost all things for applause, nor

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to think any muſick ſweeter, then to heare, this is that moſt eloquent *Rhetorician*, this is that great Preacher, that acute *philoſopher*, that profoundly learned Divine. O yee that wait upon Religion, O Miniſters of God, this is to ſell moſt tranſcendent wares at a very low rate, nay to caſt them into the fire. Obſerve you whoſe manners *Chryſoſtome* deploreth in theſe very words: *So now likewiſe it is growne common in the Church: The fire devoureth all things. We ſeeke for honours of men, and are enflamed with the love of glory. We have let gee God, and are become the ſervants of honor. We can no longer reprehend thoſe that are governed by us, when wee our ſelves alſo are taken with the ſame diſeaſe, we want Phyſick likewiſe our ſelves whom God hath appointed to cure others. But what hope of recovery is there now left, when they themſelves that are Phyſitians, doe want other mens helpe.* Chryſ. *Hom.* 10. *in Ep. ad. Epheſ. Moſes* twice diſſolved the Rock into a fountaine, and commanded whole ſtreams to iſſue out of the hard flint, by the ſtroke of

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his *Scipio*, but he did not please the Divine Power in his fact at both times. And what caused the difference? for in both places there was a mighty Miracle, in both places he struck the Rock at Gods command, in both places he wounded the stony rocke so that rivers gushed out. The reason of the difference was this. In that first Miracle, whilst *Moses* laid his Rod upon the rocke, he fastened his eyes most intentively on God. For God promised, saying: *I will stand there before thee, upon the Rock in Horeb, and thou shalt smite the Rock, and there shall come water out of it, that the people may drinke.* Exod. 17. 5. But in the second Miracle, this self same *Moses* had his eyes fixed, not upon God onely, but upon the people of *Israel*. For, *Heare now*, saith he, *yee Rebells and unbeleevers, must we fetch you water out of this rocke?* *Moses* did not please in this, as before. The Lord was incensed against him and *Aaron*, saying: *Because yee beleeved me not, to sanctifie me in the eyes of the children of* Israel, *therefore ye shall not bring this congregation into the Land, which*

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I *have given them.* Numb. 20. 10. & 12. So much it concerneth, when we doe any thing, whether we turne our countenance towards God, or any other way ômen of the Church, you indeed doe smite the rock with a Rod, when yee weare out your bodies, with fasting, watching, and other religious exercises, but unlesyee fixe your eyes upon God with continuall attention, you doe not please. Ingratefull, vaine are all Services, which a Right Intention commends not. Therefore whilst your hand is upon the worke, let your eye be setled upon God. It was the custom in the *Greeke* Church heretofore, that when bread was brought to the Altar to be consecrated in the presence of the Congregation, he that Ministred at the Altar went up into the Pulpit and admonished the people in these words. *Sancta Sanctis, Let holy things bee holily performed.* By this hee signified, that they should goe about an holy matter with a full desire of holines. So God in times past commanded: *That which is just, shalt thou follow justly :* or as wee read it; *That which is altogether just shalt*

shalt thou follow, that thou maist live. *Deut.* 16. 20. The same course is to be kept in all other actions, that that which is good may be executed likewise with a good intention, that which is excellent, with an excellent intention also. Let every Ecclesiasticall person throughly aime even at this in all actions whatsoever, that holy things may bee holily performed, and that he himselfe also may imitate the most holy King, and say: *I have set the Lord alwaies before me.* Psal. 16. 9.

To Courtiers.

Torment If punishment did make a Martyr, and not the cause, I might scarse doubt to speake unto many that follow the Court, as unto most holy Martyrs. Many things are to be endured of religious persons, yet often times no lesse of Courtiers, to whom a certaine spirituall man said very well, Yee see our crosses, but yee see not our annointings. But now our discourse is of the miseries of Courtiers, we may change the note, and sing: *We see their annointings, but we doe not so well see their Crosses. They have diverse kinds of Oyntment*

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from Pleasure, but they have no lesse diverse kinds of vexation from one cause or other, and oftentimes such as can receive little helpe by those oyntments and unctions. How great is that one torment alone, to be troubled with his owne, or the envy of other men! it is a mighty crosse, as well to be an Agent, as a Patient in this kind. Chrysostome *bestoweth her Titles upon envy, when hee calleth her the Divells weapon, the root of murder, unworthy of all pardon and excuse, the onely hurter of her self, and the envious mans punishment, and mother of all mischief. They say that envy is bred and brought up in Princes Courts, I know not whether I may not say also that she waxeth old there. This is a grievous mischief, and easily findeth no remedy, because there is hardy none but it despiseth. Nor doth the plague of envy alone, which is almost incurable, afflict many in Princes Courts. Other things also are not wanting, which can be no better overcome, then by patient enduring. It was the famous speech of him, which grew old in the service of Kings. When one asked him how he came to the grace of old age, a very*

very rare thing in Court? By t
king injuries, saith he *and returnin*
thankes. Senec. L. 2. de. Ira. c. 3
For the injuries of great men are t
be borne not onely patiently, but wit
a cheerefull countenance. It is ma
times so necessary to vindicate an in
jury, that there is need not so much a
to confesse it. Therefore although go
Fortune, golden Fortune, may seem
to have taken her way into Princ
Courts, with all her mighty Tr
yet unles patience likewise be called in
to company, there is no felicity of lo
continuance in princes Courts. Ev
in the faireſt pallaces and Castles
Kings, there is need of patience, a
that often, and many times such as
more then people commonly use. If m
want the art of suffering here, the
will be a world of complaints on a
sides. Scarce any will confesse, that
hath full satisfaction given him; an
will beleeve that he is sufficiently v
lued at his own rate; all will say, th
hoped for greater matters, or obtain
lesse then their deserts. The most S
veraigne Antidote against all the
mischiefs is a Right intention *Wit*
out this vanity of vanities, all is van

ly, whatsoever paines is bestowed in the service of Kings, surely God requyeth them with a reward most fit for such, which corrupt all their industry with a naughty intention. There be some that serve onely the eyes and eares of Princes, so they fill the one, & take up the other, this is all that they desire: they are little troubled about the directing of a right intention continually to God. As they dispise not the favour of God, so truely they neither sue for it, nor doe they live any otherwise, then if they said plaine, Who will give us mony from heaven? The golden hands of Kings be stuffe our purses; let him expect golden showers from heaven that will, we receive this wealthy raine out of the Court. The favour of Kings is these mens greatest felicity, and then at length they account themselves blessed, when they have princes eyes most propitious and favourable unto them. God I say, is ready to deale with these people, according as they have observed of him, sometimes all things fall out otherwise with them then they hoped, they begin to displease those very eyes, to which they were

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most devoted, and find them now a
more so open and courteous, as in time
past. Here they make Heaven and
earth ring with complaints, that no
thing is repayed worthy of their ser-
vice, that they deserved better, and
the helpe of man be wanting, that God
will be the revenger of their wrongs.
And why now, O good sirs, doe yee call
God to take your parts? yee waite
upon the Princes eyes, not the Lords.
All the intention of your labours incli-
ned to the Court, not to Heaven. Do
yee now without shame hope for assis-
ance from Heaven which yee never
sought; for helpe from God, whom yee
never served. Where are the Gods
whom yee trusted, which did eat the
fat of your Sacrifices, and drank the
wine of your drink offerings? let
them rise up and helpe you, and be
your protection in time of need.
Deut. 32. 37. This is a very fit reward
for them, that have wrested a right
intention which they did owe to God
onely, awry upon men. At length being
most justly forsaken of men and God
they are left to themselves for desti-
ction. So great a matter it is to alter a
right intention, which we all owe to
God

God, by wicked conſenage into the ſlavery of men: So great a matter it is, carelesly to turn away the intent of all their paines unto mens eyes, from Gods. You therefore, whoſoever follow Princes Courts, I deſire you, as yee tender your own ſafety, that you would be of this mind at leaſt-wiſe, namely not to caſt away your paines, for indeed nothing is more profitable, then to procure your own profit in this manner. Let vertue pleaſe you, and before all things a right intention, not becauſe it delighteth, but let it therefore delight you, becauſe it is pleaſing. You muſt perform the leaſt and greateſt matters by the adviſe of right intention. The manner of doing is oftentimes more acceptable to God, then the deed it ſelf, although never ſo excellent. Even as meat daintily ſeaſoned is ſweeter ſometimes then other which is far dearer, if it be ſeaſoned ill. What more baſe then *Davids* vile dancing before the Arke? and yet the affection & worthy intent therein was wonderfull pleaſing. That cannot diſpleaſe God, which proceedeth from a right intention. A right

inten-

intention can sweetly salve many sores of Princes Courts, if it be embraced. There be found in Princes Courts, besides those that we spake of not a few, which though they carry smiling countenances, yet they are heavy in heart, and alwaies grieving with whom there is no cause but serves to complain of, troubled people, & never but repining, for whom a shower of Gold would not be enough, to stop their mouths. An unhappy kind of men, whom nothing pleaseth, but what they doe themselves, to whom whatsoever is given, is lesse then they desired or looked for. O heavy soules! but all long of your selves, that which ye complaine of the Court, the same is found every where else. Therefore think often with your selves, that there is no felicity so good, whereof we may not complain in some kind. But whosoever is of a right intention in all things, is contented with himself and his owne conscience for a witnes, with the witnes of God and Heaven. He calleth God the debter of all things, which are not answerable to his deservings. There be o-

Seeteth all things on Gods Score

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chers in Princes Courts, not much unlike those before, whom it delighteth not to doe well, but to be seene to have done well: which being addicted to glory, doe put on a stately shew upon all that they doe, which sell boasting & vaineglorious work to the eyes or ears of Princes, caring for a right intention the least of allthings. As some fruits are pleasant to the eye, not to the taste, and as some Iewels of a darker colour, doe sometimes receive a luster like to the best, from the rare workmanship and Gold which is put about them, so their services make a faire shew by the borrowed raies of glosing policy. Of these men *Gregory* truely: *When they covet to set themselves forth to other mens eyes, they redeeme that which they doe.* Greg. 8. *mor.* c. 30. Most idle are these mens labours, and directly none, because they are destitute of a right intention. But if they will not bee cleaned in vaine, let them mixe a right intention with all their actions, and learn to pluck off all proud shew from their duty, let them learn to doe much, and to speake very little

of

of themſelves. But there are others alſo that follow the Court, who foraſmuch as their greateſt care is how to obtain grace and favour, doe ſtand in feare continually, that their dignity may turne up her heeles, and pleaſures chang countenance and be gone. Theſe men leade an Hares life, alwaies out of quiet and quaking, and at every little blaſt dreaming of dangers, one care turmoyleth them after another, who if they would ſettle their mind with aright intention, they might live without this feare and trembling, relying upon God, and not the favours of men.

Moreover what ſhall we think of them, which can leaſt of all endure that which they doe themſelves, that is to envy and ſtrive to ſurpaſſe others. It ſeemeth an intolerable thing to them, when they are ſhot at by other mens envy, but they quietly paſſe over their owne envy to others with a favourable conceit of themſelves. Wee have already given Sentence againſt theſe before. He is a right intentions enemy, whoſoever is ſuch a friend to envy. But why doe ye take ſo much paines to miſchiefe

every

every one himself? This is the part of unskilfull men, which while they purpose to strike their enemy, turne back the weapon & run themselves through. No body envieth another never so little, but he hurteth himself very much.

Scorn envy with thy heart: it scapes his head,
And whom it aimes, & strikes the owner dead. Or how where it was bred

Endeavour therefore, whosoever thou art, to macerate thy adversaries with thy patience, a d well doing; so thou overcommest them. Thou knowest how well *Phaeton* used his Chariot, or *Icarus* his wings. If thou wilt needs advance thy self above others, thou must fall. Nor yet are there some wanting in Princes Courts, whom the bewitching customs of bodily pleasures, and forgetfulnes of piety as a superfluous thing, doe bring to that strange passe that they onely are in estimation with themselves, they looke downe upon others as it were from on high, and make nothing of them in comparison of themselves; they oppresse their underlings, and can endure not so much as the shadow of an in-

jury. But vertue is so gracious, that the very wicked have this quality, to like that which is good. Which of them is there that would not seeme an upright dealer? that in the midst of wickednes and injurious courses, affecteth not an opinion of goodnes? that casteth not some shew of honesty, upon those things which hee doth most unjustly? and would seem likewise to have bestowed a good turne upon them, whom hee hath hurt. And therefore they take it well to have thankes given by those, whom they afflicted; and faine themselves honest and liberall, because they never meane to be good indeed. But a right intention will teach these very men, (if they will be ruled at all) to looke upon the course of their life, and to contemplate the variable condition of fortune, they shall learne not to be forgetfull of mans fraile estate, nor to bee puft up with too much trust in themselves, to use gentlenes towards their inferiours, reverence to their betters, to cast off those kind of careles and hatefull manners, to doe all things without stubbornnes in that manner,

Too good an opinion of

manner, that there shall be no difficulty in hearing, no delay in answering, and they, when need is, shall be ready to goe about all things that are to be done, with quietnes. And a Right Intention teacheth that moreover: If he be weaker that did thee wrong, spare him; if mightier, hold thy peace, and carry thy fortune, whatsoever it be, in a reverent manner. Thou knowest what was wisely spoken: whilst I was in an high state, I was never but in an horrible dread. *Sen. Thyest. Act. 3.*

A mighty fortune wants not mighty feare,
Nor glorious state from danger goeth free:
What ere is high, long states not in that
sphеare,
But will by envy, or time ruind be. (Apollod.

Trust not too much unto thy self, nay even nothing at all, whosoever thou art,

And carefully pluck in the Sailes
Of that, which with thy mind prevailes. *Prosperique meminerit contrahe vela tuis.* Ovid. lib. 3. Trist.

The end of an aspiring life hath usually bin, *to fall.* Let him which careth a fall take a right intention for his Guide, hee which wanteth this, profiteth neither himselfe, nor

others. He bestoweth not a kindnes, which doth good with an evill mind. He seeketh his owne ruine, which graceth not his actions with an upright end: hee laboureth in vaine, which aimeth not at God in his labour. Of all Servants he is the most wretched, that wanteth a right intention. Sowe not therefore O Lord Palatines, O what Courtiers soever yee bee, Sowe not among thornes (*Ierem.* 4. 3.) Mixe not so much basenes with your deserts, as to defraud them of an heavenly reward. Perform I beseech you, not for ambition, not for fame, or outward sight, whatsoever the conditions of your charge lead you unto; and whatsoever in conclusion commeth to be undergone, undergoe not for favour and affection, not for mony and riches, not for ostentation and glory, but for God, to whom no man ever approved himself otherwise, then by a right intention.

To all Estates of men.

Diogenes seemes to me to have spoken excellently, who sayed: *That men seeke with greatest diligence af-*

ter those things which belong to life, but those things which conduce to good living, they neglect and nothing esteeme Stob. *Ser.* 2. Even so it is, we all take this course, to doe our own busines, but how well, or with what intent we doe it, few there are which use a serious mind about that. O Christians, not onely what we doe, but with what mind we doe it, is of exceeding moment. Hereupon that Apocalypticall Angell St. *John* against the Prelate of the Church of *Sardis*. *Revel* 3. 2. was commanded thus grievously to complaine. *I know* (saith he) *thy workes, how thou hast a name that thou livest, and art dead. For I have not found thy workes perfect before God.* The workes of this Bishop did indeed seeme compleat and rare unto men, but they were not such before God, which lookes upon the inward meaning of man, therefore they are accused as altogether empty and vaine, for they tooke their aime amisse. And even for this cause is the same Elder of the Church of *Sardis* pronounced dead, though by others he were reckoned among

the living. O how great a number of ſuch dead men, is to be beleeved, live in the world. Which have a name that they live, and yet are dead, whoſe workes indeed may ſeeme perfect, but becauſe they bee deſtitute of a Right Intention, are altogether fruitleſſe, and like a pipt Nut, very night, and meere darknes inwrap all things, whereſoever the light of a right intention ſhines not. No body without this eye is faire, none with it foule. *Lucerna corporis tui eſt oculus tuus, The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light. But if thine eye be evill, thy whole body ſhall bee full of darkneſſe.* We have ſaid before: To doe well onely that thou maiſt eſcape Hell, is the part of a Slave; to obtaine Heaven, the part of a greedy Merchant: to pleaſe God, this alone the part of a loving Sonne. *A good man out of the good treaſure of his heart, bringeth forth good things, and an evill man out of the evill treaſure of his heart, bringeth forth evill things. Mat.* 12. 35. The drift of the thoughts is verily the treaſure

of

of the heart. *It is the intention* ſaith St. Auſtine, lib. 2. de Serm. Dom. c. 21. *whereby we doe, whatſoever we doe, which if it bee pure and upright, conſidering that which is to be conſidered, all our workes which wee worke according to that, muſt needs be good.* In which reſpect, it skilleth not ſo much what we give, what we doe, or what we endure, as with what mind, and intent. For vertue conſiſteth not in that which is given, which is done, or endured; but in the very mind and intention of the Giver, Doer, or Sufferer. Wherein wee muſt weigh (ſaith Greg. l. 1. 1. in *Ezech. Hom.* 4.) that every good which is done bee lifted up by a Right Intention to heavenly ends. It is the intention which extolls ſmall matters, illuſtrates poore, but debaſeth ſuch as are great, and had in reputation, even as ſhe her ſelfe is right or wrong. The things which are deſired have neither nature, nor of good, nor of evill: The matter is, whither the intention drawes them, for this gives things their forme. All vertues fall to the ground with- Slight

out a Right intention, which is the life of vertues, and ſource of all deſerving actions. St *Bernard* upon thoſe words of the Lord (*But when thou faſteſt, annoynt thine head and waſh thy face*) By this *ſaith hee*, that he bids thee waſh thy face, he inſtructeth us to keepe a right meaning: becauſe as the beauty of the body is in the face, ſo the grace of the Soules operation conſiſteth wholly in the intention. *Bernard. in Sentent.* The heavenly King commending his Spouſe for her height, *This thy ſtature*, ſaith he, *is like to a Palme Tree. Cant. 7. 7.* In this Encomium doeth hee moſt fitly decipher the uprightneſſe of a good intention, which advanceth her ſelfe alwaies conſtant and directly towards God, which is proper to the Palme Tree, namely to ſhoot her branches upward, and to be eminent amongſt Trees. The Spouſe ſo praiſed, leaſt ſhee ſhould be of an ingratefull mind replyes, All manner of fruits both new and old I have laid up for thee, O my Beloved. I yeeld my ſelfe, and all mine to thy moſt holy Will. Wholly

Pure

ly I doe consecrate my selfe to thy honour. Mine eyes shut to all other things, I onely open to thee. To thee alone I lift them up. Yea all my members, I apply to thy service onely. Furthermore how our members are to bee employed in Gods service, notably St. *Chrysostome*: He made, *saith hee*, thine eye for thee, offer thine eye to his use, not to the Divells. But how shalt thou offer thine eye to him? if seeing his Creatures thou shalt glorifie him, and withdraw thy sight from the lookes of women. He made thee hands; keepe these for thy self, not for the Divell, exercising and stretching them forth not to theft and covetousnes, but to his command and pleasure, as also to continuall prayer, and to helpe such as have need. He made thee eares; lend these to him, not to obscæne Tales, to lascivious Songs; but let all thy meditation be in the Law of the most High. Hee made thy mouth, let this doe none of those things which are displeasing to him, but sing Psalmes, & Hymnes, and spirituall Odes. He made thee

feet, not to run to miſchiefe, but to ſuch things as be good. Hee made thy belly, not that thou ſhouldſt burſt it with meates, but play the Philoſopher. He gave us clothes to put on, not for vaine oſtentation, or to weare much gold, and Chriſt be ſtarved for cold. Hee gave thee houſe, mony, and crop, not to poſſeſſe them alone, but to beſtow upon other, and eſpecially the poore. *Chryſoſt. in moral. Hom.* 10. *et* 11. All theſe things doeth a right intention teach, which elevates all humane actions to God, and hath nothing corrupt in her, alwaies of a good conſcience, infatigable, expoſed to all men, for never are all things ſhut up in that manner, but there is a place left for good intention. Never is a right intention vexed, nor hatefull to her ſelfe, nor changes a jot, becauſe it ever followes the beſt, onely God, onely good. Thither therefore it aſcendeth, from whence no force can plucke it, where there is no entrance, neither for griefe, nor hope, nor feare. Not yet for any thing, which may looſe the embracement:

bracements of the chiefeſt good. A right intention beareth, whatſoever adverſity happeneth, not onely patient, but willing, and joyfull, and confeſſeth every difficulty of times to be the law of Nature. A right intention is the beſt ſauce for the worſt fortune that can be. And as a good Souldier dreads not his wounds, numbers his ſcarres, and run-through with weapons, loves the Generall to his death, for whom he falls: ſo a Right Intention takes that old precept for a Rule, Follow God. And cleaves to God alwaies with all her ſtrength: refuſeth nothing at any time to bee done for Gods ſake. Moſt willingly embraceth the ſharpeſt troubles for God, judgeth it the greateſt liberty to obey God in all things; accounts it the ſweeteſt clauſe of felicity to dye for GOD. By this meanes a right intention is never without gaines, whitherſoever ſhe moves her ſelfe never to lightly ſhe is on the getting ſide. Shee aſſaies nothing in vaine, ſhe depends not upon the event of things, all things fall out to her wiſh, nor can ſhee

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any way be hindred. And although she be not yet in her Kingdome, yet she knowes her selfe to be borne to a Kingdome, and that an heavenly one. Most quick-sighted is a Right Intention, yea she is all eye, but that which remaines continually fixt upon God. Whosoever therefore you are of a right intention, imagine that God saith to you, what is there, wherein you that have bin pleased with the truth, can complaine of me? others snatch at seeming goods, and carry away vaine minds, as deceived with a dreame after long sleep. Those are adorned with gold, with silver, and tiskewe, within have no good, These whom yee looke upon for happy, if yee shall see them not where they appeare, but where they lye hid, are wretched, beastly, Trimm'd filthy, being outwardly painted in the manner of their walls. Not solid and sound felicity is this, shalow it is, and thin indeed. Whiles therefore they may stand, or vaunt themselves at pleasure, they make a faire shew and cooſen; when any thing happeneth that disturbs and

detects,

defects, then appeareth how much groſſe and very filth a falſe brightnes covered. To you I have given ſure and enduring riches, by how much more you ſhall turne and wind them, ſo much better and greater ſhall they bee. To you I have granted, to contemne fearefull things, to ſcorne deſirable things, you glitter not outwardly: your goods meet you within. Your happines is, not to want happines. But many things fall out grievous, fearefull, hard to bee endured; becauſe by thoſe I would not withdraw you from your owne good. I have armed your minds againſt all thoſe things. Beare up ſtoutly, and renew in your ſelves a Right Intention daily, like the fire of the continuall Sacrifice. Therefore, O Chriſtians, in you, and in your pleaſure it lyes, to erre never or ever; whether you will bee deſerving ſeldome or all waies. No man ſuffers the want of a right intention, but he that will, for aſmuch as the firſt and greateſt part thereof is To be Willing. Whoſoever ſincerely deſireth all things for God,

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he ſtudieth all vertues in a Compendium. For as of all other vertues, ſo of this the whole Benefit returnes unto the ſoule.

CHAP. XII.

The concluſion of thoſe things which have beene ſpoken of a Right Intention.

TAke heed to thy ſelfe: or bee circumſpect in all things: was very fitly ſpoken to *Tobit* and *Timothy*, for vertues preſervation. It ſets open the doore to all vices, not *To take heed to ones ſelfe*, to be ſeldome at home, not to bee his owne man, to let the mind run whither it liſt, to meddle with many matters, to ſend the deſires a gadding, to thinke upon nothing before hand, to labour in frivolous things, or ſuch as belong not to us; to doe much and nothing, to looke upon all things with a diſtemperd mind and roving eyes. A ſingle eye is moſt commendable.

Tob. 4. 14. 1 *Tim.* 4. 16.

Cyrus the mighty King of *Perſia*, as *Zenophon* ſtorieth, although hee held

held *Tigranes* King of *Armenia* whom he vanquiſhed in Battell, together with his Wife in captive Bands, yet he would not be forgetfull of humanity, but wiſely remembred that himſelfe alſo was a man When therefore he had deeply weighed and conſidered with himſelfe the variable fortune of Princes, he admitted thoſe two royall Conſorts, not onely into conference with him, but alſo to his Table, he like a man of entertainment, and Maſter of the Feaſt, being diverſely pleaſant while they were at their cheere, and merry not without laughter. At length to try the mind of his Gueſts: *Tell me, I pray thee* Tigranes, ſaith he, *what price wilt thou give mee to redeeme thy Wife?* To whom *Tigranes* readily: *Beleeve me, I would give my Kingdome for a ranſome, if thy fortune had not envied me the ſame. Now whereas I am deſtitute of a Kingdome, I will freely lay downe my Head for her deliverance.* *Cyrus* being wonderfully delighted with ſuch ſincere love, did willingly condeſcend to a pittifull affection, and yeelded

Deſcended into a deep and weighty conſideration of the.

Put on a compaſſionate affection

yeelded them both their liberties againe together with their State, *Tigranes* now restored to himselfe and his Kingdome, shortly after asked his Wife, what she thought of the wisedome and magnanimity, what of the beauty of *Cyrus*? Whereunto the discreet Queene: *O my deare Husband*, quoth shee, *I cast mine eyes not upon* Cyrus, *but upon him, which proffered to redeeme my liberty with the losse of his life, him alone did* I *behold, whilst wee lived among the Persians.* A most prudent saying: That the eyes doe of right belong to him, to whom thou canst not deny thy life.

Wherefore especially, good Christian, *Take heed to thy selfe*, and deny him not thine eyes, to whom thou owest even thy life. Thou knowest that thou art not thine owne, thou understandest who gave thee thy life by dying for thee: and why shall not thine eye, thine intention goe after this thy Deliverer onely? Thou livest in vaine, unlesse thou spend thy time especially in the contemplation of him. For by this onely meanes thou

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art preſent with thy ſelfe, when thou makeſt this convoy to thy Maker and Saviour. Alas how often are we from home, and depart out of our ſelves? Who almoſt is ſo happy as to poſſeſſe himſelf? *Obſerve me an angry man, and thou ſhalt heare how he confeſſeth freely, that hee is not his owne man by reaſon of vexation, for he hath nothing leſſe at command then himſelfe, and his paſſion. Looke upon a man given to fleſhly deſires; he hath loſt his eyes and underſtanding in anothers countenance: he is not himſelfe, hee hath nothing to doe with a ſingle eye. Take notice of a coverous man, hee is never in his right mind, Mony hath ſtole it away from him. And who can ſay, that an envious man is his owne maſter? he never hath an eye to himſelfe, but to thoſe whoſe deſtruction hee ſtudieth. Behold a gluttonous man, hee is of a ſottiſh diſpoſition, he is wholly buried in good cheere, or cups.* All vices whatſoever, all errours have this for their beginning, *Not to take heed*, to be ſcarſe ever in his owne preſence. *Hoc ſe quiſq; modo fugit* — *Lucret. l. 3.* In this manner every one

one runs away from himſelfe. Thus alſo an impatient man quite departeth from himſelfe, liveth altogether out of himſelfe, and hereby is made the ſubject of moſt deplorable follies. He which retaineth any part of himſelfe and a ſound underſtanding, enters into this private diſpute: *What doe I? I ſhall not alter my eſtate from worſe to better by playing the foole. If I have endured any hurt, it will increaſe by this madnes; if I ſhould goe about to do any, I am attended with an headſtrong miniſter, Fury. Whatſoever I ſhall take in hand, I ſhall ſooner bring to an ill end by this giddines, then I can well ſet upon it, and there is no other gaine to bee expected thereby, but ſudden and unprofitable repentance. To ſpeake the truth, that which a mans naile is on a boyle, the very ſame is impatience in every action. His which would have his affliction to be exaſperated, let him take it impatiently. Why therefore doe I not leave off raging, and keep in my complaints? I barke but to the wind, to no end and purpoſe, but that as many as ſhall heare me, may throw ſtones at me, like a Dog.*

Driven at laſt to moſt frivolous complaints

a Dog. Therefore I will take heed to my ſelfe, and that ſtate which I ſhould confound by outragious dealing, I *will reſtore by patient bearing. Tranquillity will ſupply, what fury would bereave me of.* Thucydides *ſaid truely*, That there are two things very contrary to a right mind, Raſhnes, and anger. For that cauſe ſee that thou be able to moderate anger, and let not every diſtaſt tranſport to raſh words. This is the expoſtulation of a man that departs not out of himſelfe, this ſingle eye beholdeth far more, then thoſe eyes that are manifold. But even as thoſe before, ſo he that is heedleſſe and haſty in giving counſell, or paſſing ſentence, unleſſe he put himſelfe continually in mind of that: *Attende tibi*: or, *Take heed to thy ſelfe*, ſuch over-haſty and hot determinations, doe not unuſually draw great repentance after them. There be ſome which ruſh out with ſuch fiercenes upon the execution of things, that they ſeeme to have plucked their parts, before they knew what they were about, which doe not goe upon buſineſſes, but run

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headlong as if a man were enforced out of his house by a sudden fire, which spreads and consumes all round about it. All these mens Advice counsell is as it were in the midst of flames. They know not how to deliberate, and call not so much as the domestick Senate of their own heart into consultation. To have done is with them to have deliberated; and to have finished the matter, is as much as to have weighed it before hand. They proceed not to things, but burst out at once; or more properly fly upon them: as if a man should forcibly bound himselfe at one leape from some exceeding steep place, not patient of that delay which he feeles must be bestowed upon a prudent and gentle descent. The first advice I will not say, but the first onset occasioned by what fortune soever stands with them for a full determination, whether it will bring dis-advantage, or otherwise, they doe not so much as thinke, so that they live rather by chance then Counsell; perhaps things will fall out well, perhaps ill, they are

reach

ready to take the chance of the Dice. *Scribanij ſuperior rel. l. 1. c. 14.* Here we muſt cry out with a loud voyce: *Take heed to thy ſelfe*, whoſoever thou art, and put a bridle not onely upon thy judgment, but likewiſe upon thy tongue. Hee will periſh a thouſand times, whoſoever will not refraine his tongue. Suffer a thouſand miſchiefes

Above all things, ſee that before War thou provide weapons: in this caſe eſpecially *Take heed to thy ſelfe*, that thou goe not unarmed againſt thine enemy. Vſe this courſe, to prepare a medicine for all things by muſing thereon before hand. The premeditation of all thoſe evills, which thou fore-ſeeſt long before they come, doth lighten their comming, and it is the part of a wiſe man to premeditate, that whatſoever can happen to man, muſt be patiently borne. Chriſt to arme his followers againſt all kind of injuries and vexations: *Theſe things*, ſaith he, *have I told you, that when the time ſhall come, you may remember that I told you of them. Iob. 16. 4.* As if he had ſaid to his Diſciples: yee ſhall endure Expoſe a naked ſide

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all things the more easily, if yee looke for them to be endured. This provision of mind is exceeding necessary for the due ordering of our lives. Therefore the Son of Sirach giveth earnest charge: and, *My Son*, saith he, *if thou commest to serve the Lord, behave thy selfe with reverence and feare, and prepare thine heart for temptation.* Eccles. 2. 1. *Prepare thy selfe, forasmuch as the preparations of the heart are in man.* Prov. 16. 1. A Buckler of Adamant against all adversity, is the serious premeditation thereof: whatsoever thou fore-seest, hurteth not with so much force. *Nam prævisa minus tela ferire solent.*

For Arrowes noted while they fly,
Lesse wound the body then the eye.

All things that come unexpected, seeme the more grievous, and very easily overthrow us, which run upon with a sudden assault. One of the *Roman* Sages, discoursing like an excellent Morallist: It is the safest course, *saith he*, to make tryall of fortune very seldome, but to thinke of her alwaies, and to put no

no confidence at all in her goodneſſe. I ſhall take a journey by Sea, unleſſe ſomewhat happen in the meane ſpace: I ſhall be made Prætor, unleſſe ſo mething hinder it: and Trading ſhall fall out to my mind, unleſſe ſomething croſſe it. *This is the cauſe why we ſay, that nothing befalleth a wiſe man contrary to his expectation. We have not excepted him from the chances, but from the errours of men: neither doe all things happen to him as he would, but as he thought. But firſt of all hee thought that ſomething might be able to reſiſt his deſignes. And indeed, the griefe of a diſpointed deſire muſt needs come the lighter to thy heart, whereunto thou promiſedſt no abſolute ſucceſſe.* Senec. de tranqu l. *Hee which in this caſe takes not heed to himſelf, if any thing happen contrary to what he determined, fretteth, and is outragious, which he would have taken patiently, had he fore-ſeene it.* So Zeno of Citium *when he had heard that all his riches were drowned in the Sea: O Fortune,* ſaith he, *I commend thy fact, which bringeſt us to a ſhort Coaſt, and a little Houſe, now thou com-*

Opinion

commandeſt me to play the philoſopher more diligently. Hee ſaw this ſtroake, before hand, therefore hee tooke it contentedly. Things that are unexpected come the more heavily. The ſtrangenes thereof addeth weight to calamities. Wee muſt ſend the mind before into all things, and think upon not whatſoever is wont, but whatſoever can come to paſſe. No time is excepted from a bitter event, in very pleaſuret ſpring up the cauſes of griefe. War ariſeth in the midſt of peace, and the ſuccours wherein wee truſt are turned into feare. Of a friend is made a foe, an enemy of a companion. Many times we ſuffer invaſion without an enemy; and too much felicity finds out cauſes of deſtruction for her ſelfe, if other things be wanting. Sickneſſe layeth hold upon the moſt temperate, a Conſumption the moſt able, puniſhment the moſt innocent, trouble the moſt private liven. Senec. Epiſt. 91. poſt init. et Ep. 107 paucis mutatis. But thoſe things for the moſt part doe exceedingly grieve us, which we wonder at as never thought of, and unuſuall, and enquire what's the reaſon of this? how come

meth it about? who would have imagined it? Therefore take heed to thy ſelfe, *let none of thoſe things which thou ſuffereſt be ſtrange, none unexpected to thee. To bee offended with theſe things is as ridiculous as to complaine, that thou art daſhed in the high way, or daubed in the dirt.* The manner of our life is the ſame as it is of a Bath, throng, or journy: ſome things will be enforced, ſome will fall out of themſelves. To live in the world, is no delicate matter. Thou art entred into a long way; and thou muſt needs trip, and be weary, and fall. In one place thou ſhalt leave thy companion, in another place thou ſhalt bee faine to beare, in another thou ſhalt feare. *Take heed to thy ſelfe.* By ſuch diſpleaſures as theſe this troubleſome Iourney muſt bee meaſured. Therefore let the mind be prepared againſt all things. Let a man know that he is come where hee muſt endure thunder-claps, let him know that he is come, where

Haſt taken a long Iourney

Luctus & ultrices poſuere cubilia curæ,
Pallentesque habitant morbi, triſtisque ſenectus.

Griefe and revengefull cares have made their neſt,
And pale Diſeaſes dwell, and age oppreſt.

In this Manſion wee muſt lead our lives. Theſe things avoid thou canſt not, thou maiſt fore-ſee, thou maiſt lightly account; but thou ſhalt lightly account them, if thou ſhalt often thinke upon, and preſume that they will come. No man ever but came more couragiouſly to that, for which he had a long time fitted himſelfe, and bore up ſtoutly againſt adverſity, if hee conſidered it before. But on the contrary the ſmalleſt things have made him ſhake, that was unprepared. We muſt order the matter ſo, that nothing may be ſudden unto us: and becauſe all things are more grievous for their ſtrangenes, this daily cogitation will bring to paſſe, that we ſhall be novices to no inconvenience. Let us wonder at none of thoſe things whereunto wee are borne, which therefore muſt be taken in ill part of none, becauſe they are alike to all men; whatſoever thou canſt ſpeake, hath hapned un-

to many, and ſhall hereafter happen. So I ſay, they are alike. For even that which one eſcapeth, it was poſſible for him to ſuffer. But it is an equall Law, not which all men have undergone, but which was made for all men. Let the mind be enjoyned equity, and let us pay the tributes of mortality without complaining. Winter bringeth ſharp froſts, we muſt be cold. Summer produceth heat, wee muſt ſweat. The untemperatenes of the aire troubles our health, we muſt be ſick. And a wild beaſt will meet us in ſome place, and man more pernicious then all beaſts, *Take heed to thy ſelfe.* Some thing the water, another thing the fire will bereave us of. This condition of things we are not able to alter: that we are able, to take a good courage, and befitting a Chriſtian man, wherewith we may endure chances valiantly. It is the beſt to ſuffer what thou canſt not helpe, and to goe along with God without murmuring, by whoſe providence all things fall out. He is an ill Souldier which followes his Captain crying, Condition

This is a couragious ſpirit, which hath reſigned it ſelfe up to God: but on the contrary he is faint hearted and degenerous, which keeps a ſtrugling, and thinkes ill of the government of the world, and had rather amend all things then himſelfe. Let us freely bequeath our ſelves to God, and fixe the ſingle eye of our intention upon GOD onely. Let us ſo live, ſo ſpeake. Let Gods moſt holy Will find us alway prepared and ready to follow him.

Epictetus moſt worthily confirming this very point: Conſider firſt *ſaith he*, the beginning and end of every thing, and ſo ſet upon it. Otherwiſe thou wilt indeed ſet upon it eagerly, as conſidering none of thoſe things which follow. But afterward when any troubles or difficulties ſhall offer themſelves, thou wilt deſiſt with ſhame. Deſireſt thou to win the Olympick Games? Conſider what goeth before and followeth; and ſo if it be for thy purpoſe, addreſſe thy ſelfe to the buſines. Thou muſt obſerve a ſtrict Order, belly-cheare is to be abſtai-

Prize in wreſtling, &c.

abſtained, thy body muſt be exerciſed though it be irkſome, and that at the houre appointed, in hot weather, in cold. Thou muſt drinke no water, nor yet wine ſometimes. Laſtly thou muſt yeeld thy ſelfe to the Fencers Diſcipline, as it were to a Phyſitian. Afterward it happeneth the body to be rent in conflict, the hand to be hurt, the loynes wrenched, much duſt ſwallowed, to be grievouſly laſhed, and together with all theſe ſometimes to be overcome. Theſe things conſidered, if thou pleaſe, enter the combat. But if not, be ſure that thou wilt doe after the manner of Children, which one while play the Wreſtlers, another the Fencers, now they ſound the Trumpet, then they Act Stage-playes, when they have ſeene theſe things before, and wondred at them. So thou in like manner wilt be now a Wreſtler, then a Fencer, by and by a Philoſopher, afterwards an Orator, but with thy whole heart nothing: but ſhalt mitate, whatſoever thou ſeeſt, like an Ape. So that one thing will pleaſe thee after another, and ſtill

what thou uſeſt will grow into diſpleaſure. For indeed thou haſt taken nothing in hand conſiderately, nor haſt ſearched or examined the whole buſines, but put upon it raſhly and with a cold deſire. *Epictet. l. 3. diſſert. c.* 15. Therefore hereafter *Take heed to thy ſelf.* Diogenes being asked what he had learned in *Philoſophy?* Anſwered: *To fore-ſee misfortunes, and when they came, to beare them patiently. He knowes nothing, whoſoever hath not learned this. Thoſe things which are made eaſie to ſome by long enduring, a wiſe man maketh eaſie by long conſidering.* Sen. l. de Tranquil. c. 11. *In ſuch a great revolution of things turning up and downe, if thou accounteſt not that whatſoever can, will come to paſſe, thou giveſt adverſity power againſt thee, which he hath weakned, whoſoever ſaw it before.* Sen. l. 6. qq. natural. Queſtion 3. *The* Baſiliske, *as they ſay, killeth a man by ſeeing him firſt; but if he be firſt ſeene of a man, he is put to flight. The ſame hapneth to us, if calamity be quicker then our thoughts, it quite over-throwes us with little trouble. But if we harden our*

And ruſh upon us in ſecurity

our minds against it, and behold it coming with that single eye, it is voyd of strength, and shall but lightly assaile us when we are already provided, and that to our profit and advantage. Therefore, Take heed to thy self, *and be prepared to entertaine the hardest fortune whatsoever. When* Anaxagoras *was in bonds among the* Athenians *two messengers were brought to him in one day into the prison. The first signified unto him that his death was decreed. To whom* Anaxagoras *with a constant looke:* Nature, *saith he,* hath long agoe given sentence, as well against me, as those that condemne me. *Moreover the other declared, that his two* Sons *were dead. And to him without changing his countenance, he answered:* I knew that I begat mortall men. *Behold darts here so long fore-seene, that they doe no hurt.* Severus *the Emperour being wont to meditate likewise upon death, as he did upon other things before hand, had a Coffin by his Bed side, which he used to speake unto in these words:* Thou shalt containe the man whom the World cannot. Vlysses *having spent* 20. *yeeres in the travailes of warre,*

Sciebam me mortales genuisse.

Tu virum capies, quem orbis non potest.

when he came whom saluted his wife Penelope *as she wept with dry eyes; but shed teares for a little Dog madly frisking to see his Master, and suddenly dead.* Plut. de tranquil. animi. *For he sympathiz'd his Wives teares before, and gave them a full regreet in mind, but a sudden and unexpected thing enforced him upon that weeping. So all adverse things must bee anticipated in mind, and they will be borne far the more quietly. For even as he that puts himself into a throng can expect no other, then to be violently driven, thrust, and trod upon: so he which is about to travell, let him not hope, but for cloudy, boisterous, windy, rainy weather, hideous tempests, most inconvenient lodgings, and yet such as exact no mean charges. Then let him consider wrong waies, the falling of Horses, the overthrowing of his Coach, diverse mischances, as the usuall appendixes of Journies, that when these things happen, he may say: I fore-saw the same. Most shamefull speeches are those: I hoped better, I did not thinke it would have fallen out so with me: I expected not such troubles: I knew not that fortune was a step mother to*

me:

me: who had beleeved, that this would ever have bin? who could have ſuſpected ſuch an envious mind in this man? who would ever have looked after all theſe things. So there is a great company of men, which being ready to ſaile never think of a tempeſt. But this is not the part of a wiſe man. If thou wilt be wiſe for thy advantage, Take heed to thy ſelf, *and ſend forth a provident mind into all things, that thou maiſt ſay with* Anaxagoras: *I fore-ſaw theſe, I knew theſe other, I thought upon thoſe things long before. Have I loſt my mony? I knew that it might be taken away. Am I out of favour? I knew that I poſſeſſed an inconſtant benefit. Am I fallen into poverty? I was confident before, that this is free, merry, ſafe, if a poore man be not vitious. Doe men ſpeake ill of me? they doe, not that which I deſerve, but what they are wont, as ſome Dogs which have that quality by nature, that they barke not ſo much out of curſtnes as cuſtom. Doth ſickneſs trouble me? I know I am obnoxious both to diſeaſes and to death, but there is occaſion of vertue given upon the Death-bed. Have I cruell enemies? I*

Neminem læde, nisi a seipso.

have read before hand in Chryſoſtome, that no man is hurt but of himſelf. Doe envy, trouble, penſivenes oppreſſe me? neither doth this fall out contrary to expectation. Lamentation, ſorrow, feare, are not puniſhments ſo much, as tributes of our preſent life. Hath death taken away our children, parents, kinſfolk, friends? what new or ſtrange thing is this? they are dead which muſt one day have dyed: my turn is next. I have already learned that the death of mortall men is not to be bewailed extreamely. If any one ſhall take this to heart, and ſhall ſo looke upon all other mens harmes, whereof there is a huge company daily, as if they had a free paſſage to him alſo, he will arme himſelf long before they come on. Therefore, Take heed to thy ſelfe, *and performe this likewiſe with the ſame proweſſe, that none of theſe things which happen, may be ſudden unto thee. For by looking as it were for that to come, whatſoever can come to paſſe, will abate the force of all evills. The mind is inſtructed to the patient bearing of dangers too late afterward.* Take heed to thy ſelfe.

But in all other things alſo, I put thee in mind of the ſame continually. *Take heed to thy ſelfe.* Wee are led by little and little to irrecoverable down-falls. And even ſo from ſlender beginnings we deſcend to endleſſe inconveniences. There is no reaſon, when once affection is brought in, and hath any leave afforded it by our will. It will doe afterward as much as it liſteth, not as much as thou ſhalt permit. The enemy, I ſay, is to be driven away in the very frontiers, for when he is entred, and hath brought himſelfe within the Gates, he takes no limitation from the Captives. *Sen. l. 1. de ira. c. 7. & 8.* The affections obay but in ſtubborn manner. There is no vice without its patronage, none but hath a modeſt and exorable addres, but for this it ſpreads the farther. Thou ſhalt not entreat it to make an end, if thou permitteſt it to begin. Therefore, *Take heed to thy ſelfe*, and reſiſt the firſt attempt. The way muſt be ſtopt againſt vices at the beginning, by a right intention. If wickedneſſe once take root, and grow old, like a diſeaſe come

come to the full it willbe hardly removed. It is more easie to keep out pernitious things then to rule them, and not to admit, then to restraine them when they are admitted. For when once they have put themselves in possession, they are more master then the Land-lord, and suffer not themselves to be thrust out or diminished. Moreover reason it self, to whom the reines are committed, is so long in power, as it is severed fron the affections: but if it have mixed and contaminated it selfe therewith, it cannot containe them, whom it might have kept out of place. For the mind being once in a commotion and combustion submits to that, of which it is assaulted. The beginnings of some things are in our power: if they goe any farther, they carry us away with their force, and hardly leave any possibility to returne. As bodies violently throwne downward have no command of themselves, and cannot give backe nor tarry when they are cast head-long, but an irrevocable precipitation cuts of al advice and repentance, and they cannot but come thither,

thither, whither they were not able to goe. So the mind if it dissolutely cast it self into anger, lust, and other passions, will hardly repres the force, the proclive nature of vices, will carry it away, and throw it to the very bottom. Therefore let us resist vices at the threshold; because they are, as I said, more easily not let in, then they goe out afterwards. Nature hath commanded us a care of our selves, but when thou giveſt too much respect to this, it is vice. So from a beginning, which is not evill we goe on to the flesh, and the commodities of the body, and whatsoever bordreth upon them. Excellently *Isidore*: *The Divell*, saith he, *is a slippery Serpent, whose head, that is, his first suggestion if men resist not, hee glides wholly into the very bottome of the heart, and is never felt.* Isid. l. 3. de sum. bon. c. 5. Therefore, *Take heed to thy selfe*, and withstand the first beginnings by a right intention continually renewed, otherwise thou wilt commonly run head-long into errours scarse ever to be recovered.

Next of all we must take heed, that we strive not in frivolous matters,

ters, or such as belong not to us, that is, that we neither desire those things which we cannot obtain, or having gotten our purpose, understand the vanity of our desires too late, & after a great deale of shame. Or yet that our labour bee not in vaine and without effect, or the effect bee unworthy of our labour. For commonly sorrow followes upon these courses, if either the matter have not succeeded, or the successe be shamefull. We must weane our selves from running about, saith *Seneca*, such as a great many people use, which goe up and down to houses, and playes, and markets. They put themselves forward upon other folkes businesses, like those that have alwaies somewhat to doe. If you shall aske any of these, when they are going out a doores, whither now, what intend you? he will answer thee. *I know not very well: but I will goe see some or other, I will doe somewhat.* When they come home again wearied with frivolous busines, they sweare they know not themselves, wherefore they went out, where they have bin, being ready

Sped

Hang their noses over &c.

Occasions

dy the next day to tread the very ſame maze. So they wander hither and thither to no purpoſe, ſeeking after buſines: and they doe not the thing they determined, but which they ran into by chance. They uſe a vaine and inconſiderate courſe, ſuch as Emets creeping up and downe amongſt trees, which run madly up to the top, and by and by to the bottome. Diverſe lead a life like to theſe, whoſe one may not uſually tearme an unquiet idlenes, which love buſines more then doe any. Let all labours therefore be referred to ſome end, let it aime at ſome mark, and never let it want a ſound intention. Vpon that naughty cuſtome doth wait this miſchievous vice, liſtning after newes, enquiring into private and publique affaires, the knowledge of many matters, which are neither told, nor ſafely heard. How often doe wee put our hands into other mens matters, and neglect our owne, or are buſie about unneceſſary things, and omit thoſe that be neceſſary and profitable, nor compoſe any thing with a holier care for the moſt part, then that which

Without purpoſe

which belongeth not to us. Why doe we learne vaine, why unprofitable, or harmefull things? Let us learne to encreaſe continency, to reſtraine luxury, to temper our belly, to aſſwage anger, to look upon poverty with contented eyes, to follow frugality. *Iſaiah* in time paſt complaining: *Wherefore*, ſaith hee, *doe ye ſpend your mony for that which is not bread, and your labour for that which ſatisfieth not.* Iſa. 55. 2. What canſt thou think of that man, which being now ready to ſtarve, yet cartieth all that little mony which hee hath left, to the Merchant, and buyeth a feather to trimme his Cap? Many commit folly not unlike to this, whom a ſtrong ſottiſhnes poſſeſſeth, who doe all things beſides thoſe, which belong to their ſoule and ſalvation. They weare out themſelves many waies with labours and cares, but they grace their cares and labours with none, or not a right intention. They ſue for mony or favour, or both, but they are never troubled with looking after heaven: they reckon it among their gaines to ſtir till they bee weary in

all

all other things. Againſt theſe St. *Paul* worthily cryes out : *Have yee ſuffered ſo many things in vaine? Gal.* 3. 4. There bee ſome which meaſure the Seas, goe through all Countries, compas the world about. There be which doe ſearch almoſt all Authors, and draw what newes ſoever is in any place into their eares ; of theſe thou maiſt ſay truely : Such people as theſe doe meet with none in the world more hardly at home, then themſelves, they are alwaies out of themſelves, and ſtraggle where they have nothing to doe, and that which followeth hereupon, they are knowne to no body leſſe then to themſelves. A miſerable kind of men, which ſhall freely confeſſe at the latter end of their life : *Wee have laboured all night, and have taken nothing. Luk.* 5. 5. Therefore, *Take heed to thy ſelf*, and bee occupied about thine owne buſines ; let thy mind ſtick to it ſelf, let it looke to it ſelf, and not meddle with other folkes matters. All vertues are tender at the beginning, in time they grow ſtrong and hardy. At firſt therefore the mind

muſt

must be gently enforced, that it may continue vigilant in this attention, & carefully insist upon those things which it doth, least it bee rapt hither and thither into contrary opinions with an heedles instability; but so soone as it hath bin suffered to take breath even a very little, it may retire it selfinto the bosome of affected prayer, although performed in few words. The mind which is thus present with it selfe, not onely runs not abroad to other mens matters, but is wary also in its owne, that nothing goe beyond the bounds.

Lastly a continuall respect of ones selfe, doth governe all affaires rightly. In this point especially *Take heed to thy selfe*, and never undertake businesses so, but that from thence thou maist have a free regresse to God. For indeed the mind is frequently to bee recalled from all externall things unto it selfe, and ever and anon, as in dangerous time of sayling turne thou into the Haven, nor tarry untill things let thee goe, but breake from them of thine owne accord,

and

and come home to thy ſelfe as ſoone as lyeth in thy power. Accuſtome to walke abroad even in the midſt of earneſt buſineſſes, and with ſighes fetcht ordinarily from the bottome of thy heart, to goe unto the common father of all things, and withall revive a right intention. Be mindfull of Eternity at hand, and fly up with a fervent ſpirit unto God, as often as occaſion will permit. Make God alwaies thine aime, in whom thine eyes may never but be bounded. So thou ſhalt doe all things as diligently, and as circumſpectly, as a faithfull and upright man uſeth to keepe his charge. So thou ſhalt not bee terrified at hard matters, nor withdraw thy foot fearefully, but being above all invaſive forces, ſhalt attempt nothing raſhly, valiantly many things: ſo thou ſhalt looke with an equall eye both upon profit and diſpleaſures. Thou knoweſt that he is accounted the wiſeſt man, which borroweth advice of himſelfe, not of another. This in this caſe is not onely laudable, but neceſſary. Fetch the ſoule and life of all

To take the aire

all thy actions, not from other mens eyes and eares, but from thy ſelfe and thine owne intention. This is true wiſedome, theſe are the ſafeſt Counſels, before all our actions, the leaſt, the greateſt, ever to place a right intention, and never to deflect the eyes from God.

Diſtaſt

Here we may take occaſion to grow into words of diſdaine, and moſt worthily to bee incenſed againſt the idleneſſe of men. Wee are all for the moſt part carefull in ſmall matters, but negligent in the greateſt: Wee doe not onely neglect a right intention in many paſſeges of our lives, but alſo too commonly mixe a wrong one with our actions. Iacob *in times paſt reprehending his Sonnes:* Why doe yee looke one upon another, *ſaith hee*, goe downe, and buy for us, that we may live. Geneſ. 42. 2. *The ſame here may I cry out, Why doe yee looke one upon another O mortall men, why doe yee follow moſt vaine courſes, why doe yee take paines to no purpoſe, and let paſſe neceſſary things: I may not unfitly ſay of the vaine and idle endeavours of a great many, that*

which

which one ſaid of his owne Studies and his companions: Wee learne all things, ſaith he, *beſides thoſe that are needfull. After the very ſame manner thou muſt find not a few, which learne all things, know all things, beſides thoſe that make for the gaining of Heaven. Who ſo knoweth onely* to doe, *hee truely knoweth nothing, unleſſe hee know alſo* how to doe well, *and to joyne a Right Intention with all his doings. Alas how many things doe wee, and corrupt our deeds with a naughty intention, and ſo wee burne our owne fields our ſelves, and cut downe our owne Vine-yards. Wee pray, but becauſe we may be accounted lovers of prayer. Wee give ſome-what to the poore, but that wee may avoyd the name of miſer, and be called beneficiall. Wee faſt, but therefore onely ſometimes, that we may devour the more afterward. We take paines, but only for gain, but for ſhew, but for praiſe but for neceſſity, but for nothing but our purſe. We frequent the Church, but becauſe we may be ſeene, or at leaſt that we may ſee things not then to be look't upon. We are preſent at divine*

Omnia diſcimus præter neceſſaria.

Service,

Service, but often but of meere cuſtome, or to paſſe away the time. Wee heare Sermons, but drawne by curioſity, that we may become more learned, not the better. Wee are ready in all acts of devotion, but that we may be thought to performe no leſſe then others. We come to the heavenly Banquet, but neither doe we forſake our ſelves here, nor here many times looke after any thing but ſweetneſſe. We goe a great way to Church hither and thither, but onely that we may recreate our ſpirits, and ſhake off the wearineſſe of our Houſes. We invite to good cheere, not the poore, but thoſe that may invite us againe. We give, that it may likewiſe bee given to us. We beſtow kindneſſe, that it may be beſtowed upon us alſo. We praiſe others, that we may bee alſo praiſed our ſelves. Wee ſpeake Hony and Roſes when wee ſee our time, but that we may be affablyſpoken to againe, that we may be eſteemed courteous, or that wee may deceive the more ſweetly. We eate and drinke, not onely becauſe we are not hungry and thirſty, for ſo doth a Mole alſo in the field, but becauſe to

eate

eate and drinke, reliſheth daintily with us, and doth wonderfully pleaſe our appetite. Wee heape up wealth, not that wee may helpe the poore, but that wee may bee rich our ſelves. Wee talke, wee walke, wee ſport, wee ſleepe, not that wee may refreſh a weary mind or body, but that we may ſacrifice to our Genius, *and doe that which moſt contenteth or delighteth. How often doe wee bow downe our ſelves even to the loweſt pitch of humility, but that wee may riſe up, and aſcend the higher: How often doe we obſerve ſome very ſlight things with mighty religion, but make no account of mighty ſins: How often doe we endure bitter cold, ſtraite* Garments, *pinching* Shooes, *and* I *know not what, but becauſe pride hath perſwaded us to it? Wee take reprehenſion alſo ſilently, being inſtructed thereunto not by modeſty, but obſtinacy. Alas wee doe a thouſand* Sullennes *ſuch things. Thus wee fill our lives with innumerable errours, and that which is moſt miſerable of all, wee know not that wee tranſgreſſe, or at leaſt never marke it. So we hoord up meaſures, but of chaffe, or baſe mony.*

In

In the yeare one thousand and sixteene after the birth of Christ as *Ditmarus* remembreth, *Ditmar. l. 7.* the *Saracens* invaded the Coasts of *Italy* with a barbarous fiercenesse. Pope *Benedict* the eight thinking it fit to meet with the enemy in the utmost borders, having gathered a well accomplished Fleet carried the matters so happily, that he utterly extinguished the adverse forces, and put the *Saracen* King to flight. The Queene being lesse experienced in the manner of flying, was taken and beheaded. The King being wonderfully enraged with the punishment and death of his Wife, and the destruction of his people, began to give out terrible threatnings, and to provide meanes of revenge. And first that he might put *Italy* in feare, before he assaied the chance of Warre, hee sent a huge Sack full of Chest-nuts to the chiefe Bishop, and withall commanded the messenger to let him know: That the next Summer there should come as many Souldiers to destroy *Italy*, as hee could number Chest-nuts in that Sacke

Pope

Pope *Benedict* that he might fit an Answer to such Barbarous menaces as these, sent backe a large Bag full of wheat, and charged it should be told him againe: That if he came, he should find so many armed men in *Italy*, as there were graines of Corne contained in that Bag. (*Baronius* relateth the same. *Tom.* 11. Anno 1016.) This Sacke, and this Bag being thrust full, not of *Saffron*, not *Pepper*, or *Gold*, but ordinary ware, doth excellently represent the ridiculous vanities of mans life. Christ hath taught us after what manner wee should lay up treasures in Heaven. *Matth.* 6. 19. But we contented with our own homely Cottages, hord up Chest-nuts and *Melium* for our Treasure. Wee heape a number of deeds one upon another, but such as are little worth, as being destitute of a Right Intention. Thus wee are rich in *Melium*, and Chest-nuts, at length, as *Gregory* speaketh (*l.* 1. *Dial. c.* 9.) The end of the work will prove, that the intent of the doer was not sound. When death therefore shall knock at our doores,

Milium.

By what meanes

A kind of ourland fish Wheat

Currans

when it ſhall ſling her fatall Dart at us, when it ſhall command us to be packing out of this World into another, what Treaſures ſhall we carry with us from hence? Bags full of *Melium*, and Sacks ſtuft with Cheſt-nuts, Actions wanting a pure intention: alas wares that will yeeld nothing in Heaven! Therefore as *Bernard* hath moſt rightly admoniſhed. *There is the greateſt need of purity of intention, whereby our mind may both covet to pleaſe, and bee able to cleave to God onely.* (Bern. *Serm. 7. in Cant.*) Whatſoever wee can doe, will not bee a right Action, unleſſe the Will be right, or the intention for from this the Action proceedeth. *Seneca* very well to the purpoſe: *Vertue*, ſaith hee, *hath proved thankefull to every man, both alive and dead, if ſo hee hath followed* her in good earneſt, *if hee have not trickt and ſet forth himſelfe in glozing colours, but continued ever the ſame.* Senec. *Epiſt.* 79. *fine.* Behold, I pray, not ſo much as *Seneca* thinketh it enough to follow Vertue, unleſſe one follow

Bona fide

follow her *in good earneſt*, which what other thing is it, than with a good intention.

Shee truely ſuffereth no man to be ſo trickt and painted by his owne cunning, that his doings ſhould not as well bee, as ſeeme to bee good: all thoſe faire ſhewes and gloſſes a Right Intention hateth extreamely: She commandeth us to follow vertue, but that wee follow her *in good earneſt*, not allured with vaine hope, not driven by feare, but for love of vertue her ſelfe. *Auſtin* expreſſing his very daintily: Thou ſhalt full-fill that, *ſaith he*, by love, which by feare thou couldſt not. For hee which doth not evill by feasing, had rather doe ſo, if hee might. Therefore the Will is kept, though leave bee not given. I doe not ſay, thou ſaiſt. Wherefore? Becauſe I feare, thou doſt not yet love righteouſneſſe (thou doſt not yet love ſobriety, not yet chaſtity) thou art a Servant ſtill, become a Sonne. But of a good ſervant is made a good Sonne. In the meane ſpace doe it not by

fearing, and thou shalt feare also not to doe it by loving. *August. Tom.* 8. in *Psalme* 32. The same most holy Bishop enveigheth against the too wrong intention of a covetous man in this manner: Why gapest thou O covetous man after Heaven and Earth? Better is hee which made Heaven and Earth, thou shalt see him, thou shalt have him. Thou desirest that that Farme may bee thine, and passing by it thou saiest, *Blessed is he, which enjoyeth thu possession.* This a great many say which passe by it: and yet when they have said and passed by it, they may beate their braines, and long for it, but doe they possesse it eare the sooner? Thy words sound of greedinesse, thy words sound of iniquity: But thou maist not covet thy Neighbours goods. Blessed is he which owneth this Farme, which owneth this House, which owneth this Field. Refraine to utter iniquity, and heare the truth. A blessed Generation whose is, what? yee know already what I am about to speak. Therefore desire that yee may have

Happy

it, then at length yee ſhall be happy. And this onely yee ſhall bee bleſſed, yee ſhall bee the better, and with a better thing then you your ſelves are. God I ſay, is better then thee, which made thee. *Aug.* in *conc.* 2. *Eiuſdem Pſalme* 32. *poſt med.* Lift up thy ſelfe to him, and what ſight ſoever thou haſt, convert it onely upon him.

What eyes ſoeverthou haſt in thy head

What therefore *Tigranes* his Wife did in *Perſia*, this muſt thou doe in every place, continually, through thy whole life: She faſtneth her eyes upon him onely, which offered to lay downe his head for her: the ſame in all right is required of thee, that thou fixe thine eyes onely upon him, which gave both his eyes, and head, and himſelfe wholly, and thy ſelfe therewithall to thee. Which not onely was ready to offer his life, and his blood to redeeme thee, but offered it indeed. But it is a ſmall matter to imitate *Tigranes* his royall Conſort: wee are preſt with more holy examples. Whoſoever thou art that delighteſt in a good intention, emulate the Kingly

Pſalmiſt of Almighty God, and *Set the Lord alwaies before thy face.* Pſal. 16. 8. Let thine eye waite upon him onely, but let it waite ſimple and right, let thine intention be directed to him onely, but ſee that it be directed pure and ſincere; nor muſt we looke upon any other thing, but throegh him alone, or in him. Therefore which I admoniſh thee in the laſt place,

Take heed to thy ſelfe.

[**]

FINIS.

To the Reader.

COurteous Reader, thou art intreated in the peruſall of this Booke, that if thou meet with any literall faults to amend them, which by reaſon of the Authors abſence from the Preſſe, and the over-ſight of the Printer, thou wilt charitably paſſe over, knowing that faults are incident to all. *Farewel.*

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